

THE
CHRISTIAN
REMEMBRANCE.

JANUARY, 1828.

REVIEW OF NEW PUBLICATIONS.

ART. I.—*Bishop Hall, his Life and Times: or, Memoirs of the Life, Writings, and Sufferings, of the Right Rev. Joseph Hall, D. D. successively Bishop of Exeter and Norwich; with a View of the Times in which he lived; and an Appendix, containing some of his unpublished Writings, his Funeral Sermon, &c. By the Rev. JOHN JONES, Perpetual Curate of Cradley, Worcestershire. Seeley, London, 1826.*

It is highly creditable to the Perpetual Curate of Cradley, to study the life, the writings, and the times of Bishop Hall. He could not easily devote his leisure hours to a more profitable pursuit, or a more delightful recreation. But it is not quite so much to his honour, to give to the world the result of his lucubrations and researches, in the shape of an expensive and somewhat corpulent octavo, of about six hundred pages! Had he contented himself with publishing, in a separate and succinct form, the memoirs which this venerable man has left us of his own life, enriched with concise and judicious illustrations, from the history of his times, he would have rendered a valuable service to the English Church. Instead of this, he has given us the Bishop's own account, in his own words, followed in some places by the editor's version of it; or rather by his wanton and needless deterioration of Hall's original and racy composition. So that the work, in one or two portions of it, reads something like a Bill in Chancery, where we have the same story told twice over, in a different form. But though we cannot say any great matters for the performance of the editor, we willingly call the attention of the public to the work; the materials of which possess an interest, which no unskilfulness in their preparation can essentially impair.

Every one, who knows any thing of Ecclesiastical Biography, knows the "Observations of some Specialities of Divine Providence, in the Life of Joseph Hall, Bishop of Norwich, written by his own Hand;" and his account of his own sufferings, in a small narrative by the title of "Hard Measure." From the former of these we learn, that his

mother Winifride, of the house of the Bambridges, was a woman of such rare sanctity, that the most pious matrons of ancient times need not to disdain her admittance to comparison. It appears that this worthy and excellent lady was severely and continually exercised with the afflictions of a weak body, and a wounded spirit. Her constitutional and spiritual maladies, it would seem, conspired to produce a very extraordinary dream, which promised her a final deliverance from her troubles. The vision probably contributed something to its own accomplishment; and the rest was achieved by the nonconformist divine, Anthony Gilby, who contrived to persuade his *patient*, that the dream was no other than divine, and sent, as a gracious premonition, from God himself. From that time there appears to have been an end to her heavier spiritual conflicts. She retained, however, a profound and grateful sense of her deliverance from these perils and distresses; and in her lessons of piety to her son, "temptations, desertions, and spiritual comforts, were her usual theme!"

From a parent like this, it might naturally be expected that her son would imbibe a spirit of intense devotion, and a habit of referring almost every remarkable occurrence in life, directly and immediately, to the especial interference of God. This habit, which to some minds is highly dangerous and pernicious, produced no material disorder or irregularity in the mind of Hall. On the contrary, it gave to his piety a character of extraordinary singleness. One may, sometimes perhaps, be tempted to smile at the simplicity of his faith in extraordinary and special providences. But levity itself must be changed into veneration on finding, that this same faith enabled him to live, almost like one of the ancient patriarchs, in close communion with heaven, and to *endure, as seeing him who is invisible*.

The first *speciality* of Providence which he records, is that which secured him the blessing of an university education; which he was very near missing, in consequence of the numerous family, and moderate income of his father. He was entered at Emanuel College, Cambridge, where he resided thirteen years in all; the last six or seven as Fellow, "with such contentment as the rest of his life in vain strove to yield him." He owed his fellowship to a second of these *specialities*, having been elected in the room of his tutor, Mr. Gilby, who had been tempted to resign his fellowship, on a promise of patronage from the Earl of Huntingdon. The Earl expired a few days after the vacancy was declared, and the examinations for a successor had commenced. Hall was elected, and Gilby thrown upon the world.

In 1601, he narrowly escaped being appointed Master of Tiverton School. He was presented, *just in time*, to the living of Halstead, in Suffolk, by Sir Robert Drury. During his residence on that benefice, he was much troubled by "a witty and bold atheist, one Mr. Lilly,"

the same (it has been conjectured) with the celebrated author of "*Euphues, or, the Anatomy of Wit.*" However that may be, it appears that Hall apprehended great danger and hindrance to his ministry, from the profaneness and profligacy of this person, and from his pernicious influence with Sir Robert Drury. Finding all other measures fruitless, the divine felt himself impelled to "bend his prayers" against this pestilent adversary. The success of this expedient was all that the good man's heart could desire.

God (he says) gave me answer accordingly; for this malicious man, going hastily up to London, to exasperate my patron against me, was then and there swept away by the plague, and never returned to do any further mischief. Now the coast was clear before me; and I gained every day of the good opinion and favourable respects of that honourable gentleman and my worthy neighbours.—P. 19.

Being once settled "in that sweet and civil county of Suffolk, near to St. Edmund's Bury," his first care was to build up his ruinous house; his next to find a wife to preside in it. This last important business, however, seems to have cost him as little trouble as it did the progenitor of mankind to find a help meet for him in Paradise. No sooner did he begin to feel himself weary of "the uncouth solitariness of his life, and the extreme incommodity of that single house-keeping," than, behold, "a comely and modest gentlewoman" is already bespoken for him, by the good offices of a grave and reverend minister, one Mr. Grandridge. He listened to the motion as sent from God, and enjoyed the comforts of this heaven-made match for nearly half a century!

About two years afterwards, he was prevailed on to attend Sir Edmund Bacon, on his travels to Spa, an excursion which he speaks of with great delight, and which gave him an opportunity of examining foreign lands with the eye of a divine. The condition of popish countries may well be described by this single sentence, in which he speaks of the state of Liege:—"There you shall find in every corner a maumet [image]; at every door a beggar; in every dish a priest."—P. 36.

In the year 1612, he was removed, unwillingly, from Halstead to the perpetual curacy or donative of Waltham Holy Cross;—a change which he ascribes to the illiberality of his patron, Sir R. Drury, in withholding a portion of his dues. Previous to his removal, however, he had become known to the court of Prince Henry; first, by his Meditations; and secondly, by an opportunity which offered of preaching before His Highness at Richmond, who placed him on the list of his chaplains. A short time previous to the Prince's death, he was made a Prebendary of Wolverhampton; a post which afforded him nothing but the toil and honour of recovering certain emoluments belonging to that Church; not without further signs of the never-failing

Providence which attended him, and which caused him to exclaim, "O God, what a hand hadst thou in the carriage of that work!"

He remained minister of Waltham for two and twenty years; in the course of which period he was several times employed by King James, on public services. He attended the Earl of Carlisle on his embassy to France, and in his absence became Dean of Worcester. Before he could take possession of that dignity, he was summoned to attend the King on his journey into Scotland, and appointed to draw up an answer to Mr. W. Struthers, a divine of Edinburgh, who vehemently opposed the five points of discipline, urged on the Church of Scotland, as a step towards uniformity. In the year 1618, Hall was appointed by the King to attend the Synod of Dort, with three other divines, Carleton, Bishop of Llandaff; Davenant, Margaret Professor at Cambridge; and Ward, Master of Sydney College. Of all the providential *specialities* in the life of Hall, there is none for which he ought to have been so thankful, as for the seasonable indisposition (*febres optandæ*) which compelled him to retire, after an attendance of two months, from that most atrocious Inquisition. It was no fit scene for a man of his mild and catholic spirit. His theology, it is true, was, theoretically, of a Calvinistic complexion, but by no means of a deep and austere cast; and the whole tenor of his writings evinces that, if his creed was predestinarian, it was, practically, corrected by the soundness of his understanding, and the excellence of his temper. He was, therefore, grossly misplaced in an assembly which was, beyond all question, *packed* by the Anti-remonstrant party, for the purpose of heaping insult and persecution on men of more moderate sentiments and principles.

We are unable to perceive, very distinctly, what are the opinions of Mr. Jones respecting this *conspiracy*. It is evident, at all events, that his sensibilities are not very much alive to the abominations of that Mystery of Iniquity. He observes, with remarkable composure,—

It has been said that this Synod was not conducted with impartiality; and that its end and design was to condemn the Remonstrants. The majority certainly were Calvinists, or Anti-remonstrants, and on that account, *it may be* that the Remonstrants had *no fair play* to defend themselves, and were also not admitted to a free debate"!!!—P. 79.

And what other symptoms of a total defiance of all impartial justice would Mr. Jones require? But then it has been asserted by Goodwin, in his *Redemption Redeemed* (p. 395), that the contra-remonstrants had taken a previous oath to condemn the opposite party on any terms whatever; and this charge has been repelled by a letter from Bishop Hall, in the year 1651, to Fuller, the church historian! And what then? Suppose the fullest credit to be given to this vindication; it amounts to nothing more than this; that the members of that Assembly

were not guilty of a proceeding too detestable to be endured among any but a society of the most desperate conspirators. But, nevertheless, it still remains true, that, oath or no oath, they acted throughout like men who saw their way very clearly to the conclusion to which they were to come; and were resolved that no obstacles—no sense of courtesy, or equity, or good faith, should impede their progress to it.

If any persons are desirous of arriving at a satisfactory conviction respecting the composition, temper, and conduct of this convention, they will find ample materials for forming their judgment in Vol. I. of Mr. Nichols' Translation of the Works of Arminius. We are quite sensible, that in referring our readers to this work, we are imposing a most tremendous task on their patience. The compilation of Mr. N. displays extraordinary industry, and an almost incredible perverseness of ingenuity in rendering the results of that industry as nearly useless as possible. We do verily believe, that the history of literature scarcely affords a parallel to the ruinous confusion and dislocation, into which a vast mass of very valuable materials are thrown, in that very laborious and very tiresome publication! Among other things, it contains a copious account of the Synod of Dort; not, however, in the form of one continuous and compact narrative,—but in a succession of detached notes, appended to the translation of the fifth oration of Arminius, by way of contrasting the proceedings of that cabal, with the more enlightened and just notions entertained, long before, by Arminius himself, respecting the duties and objects of a Synod. In directing our readers to Mr. Nichols' work, it is proper to add, that it is compiled in the temper of one, decidedly hostile to the spirit and doctrines of the Calvinists, and as decidedly favourable to those of the Arminians. But, with this guard upon their minds, they may very safely resort to it. It is collected from unquestionable authorities, many of them bitterly adverse to the cause of the Remonstrants. Let them, therefore, reject the colouring, and fix their attention solely on the facts and documents; and we cannot conceive it possible for them to rise from the perusal without imagining that the Protestant agitators of Dort were emulous of the *Popish* fame of Constance and of Trent!

One of the most remarkable circumstances connected with that Synod, is the strange and anomalous character in which the English Divines made their appearance there. They did not attend as representatives of their respective churches, or of the Church of England generally; but rather, as a sort of theological agents on the part of King James.* And it is exceedingly curious, that these delegates of

* Nichols, pp. 417, 418.

the British Solomon were smuggled into the assembly by a notable contrivance, got up between their high mightinesses and the English ambassador, Sir Dudley Carleton. When the foreign divines, and the English among them, were called upon for their credentials, the lay-commissioners answered for them, that they had already presented them to the States General! With this answer the Synod were perfectly content; although it was quite notorious that, on no former occasion, were ecclesiastical deputies admitted to a Synod, without first producing, not merely a commission from the civil powers, but Synodical letters from their own particular churches. It had been ascertained, however, that the foreign divines were favourable to the Contra-remonstrants; a merit which abundantly compensated for the irregularity, or rather the absolute nullity of their appointment.

Of these anomalous delegates Doctor Joseph Hall was one! And miserably ill fitted he was for this work of darkness, whose real object was to crush the Remonstrant party, as dangerous to the interests and designs of the Prince of Orange, the near ally of the King of England! How poorly this single-hearted man was accomplished in the arts of diplomacy, appears by the almost ludicrous fact, that in his Latin sermon before the Venerable and Illustrious Synod, he blabbed out, with marvellous simplicity, a portion of the secret instructions which had been given to himself and his colleagues, by their royal and most irrefragable Doctor.* And for this very unstatesmanlike candour he had to endure a reprimand in the form of a caution from the King's Ambassador at the Hague! This shews how ill qualified he was to be trusted with the profounder secrets of this precious specimen of king-craft. That he was ignorant of its political mysteries we cannot but charitably judge, from his farewell address to the Synod, in which he says that "there is no place under heaven which so resembles heaven, and in which he would more gladly pitch his tent, or which he shall remember with so much delight." Happily the same watchful Providence, whose hand he is constantly acknowledging, never was so conspicuous, as in his deliverance from any further concern with the proceedings of this celestial assembly; although, on this occasion he appears to have been strangely blind to his own preservation. So unconscious does he seem to have been of the odious character of this Convention, that to the end of his days he gloried in wearing a gold medal, representing the Members of the Synod in

* Sed et Rex noster, Serenissimus noster Rex Jacobus, cujus nomine exultare mihi videtur tota Ecclesia Dei, regum quos sol unquam vidit, post Salomonem *θεοδιδάκτορ*, Sapientissimus, in sua illa aurea Epistola, monuit, Illustrissimi Ordines, nobisque in mandatis dedit, illud totis viribus urgere, illud unum inculcare, ut receptæ hactenus fidei, communique et vestrae, et aliarum Ecclesiarum confessioni, adherere usque velitis omnes. Quod si feceritis, O felicem Belgicam! O intemeratam Christi sponsam! O rempublicam florentissimam.

Session, with which he had been complimented on his retirement from it. The frontispiece to this work is an engraving of the Bishop, decorated with this appendage.

It is impossible to quit this subject without a melancholy recollection of the celebrated saying of Sir H. Wooton, *Disputandi pruritus Ecclesiarum Scabies!* And when this itch is inflamed and exasperated by political acrimony, how dreadfully does it tend to make the Church of Christ loathsome in the sight of the world!

The Church of England soon became sick of the *Belgic disease*—the quinquarticular plague, whose ravages had been so fatal in the Netherlands. Hall attempted to throw a little oil on the troubled waters, and accordingly published his *Via Media*, a treatise which shews the “excellent moderation” of his spirit, but which no one can peruse without grief and indignation at the thought, that human beings should tear each other to pieces for the sake of such slender and almost microscopic differences of opinion. The Calvinist shudders, and almost foams at the mouth, when he hears that the decrees of God have respect to the foreseen faith and obedience of the Elect. In vain the Arminian protests that he considers this very faith,* as itself the pure gift of God, who therefore foresees nothing in us but a quality or property of his own giving. The statement is reprobated by the Supralapsarian as little better than treacherous, and almost blasphemous. And yet, what would be the astonishment and dismay of one who should hear, for the first time, that kingdoms were convulsed, and the milk of Christian charity turned to gall, because one set of ignorant mortals would have it that God first predestinates the elect to life, and then gives them faith as the means of accomplishing his purpose: while another presumes to surmise that, faith being his own gift, he cannot but foresee those who will possess it, and who therefore must be regarded as destined for the rewards laid up for the faithful! Well might Hall exclaim, “We are like quarrelous brethen, who, having agreed on the main division of their inheritance, fall out about some heaps of rubbish!” And well might he insist, that “never treatise could be more necessary, in that curious and quarrelous age, than, *De Paucitate Credendorum*.”

In 1627, Hall was elevated to the see of Exeter, having three years before refused that of Gloucester. In the administration of his diocese, he was suspected by some of an imprudent degree of indulgence towards the practice of establishing lecturers in the market towns of his diocese. Into this question we cannot enter. The disposition of Hall undoubtedly leaned to moderation. The times were,

* Hoc dicit Arminius; qui fidem agnoscit purum putum Dei donum. Corvin. adv. Tilen. p. 32. See *Via Media* on Art. V.

however, such as rendered it next to impossible for any human being, invested with ecclesiastical authority, to be confident that he was doing right. The revolutionary spirits of the day seemed resolved, not only on the subversion of the Church, but on the destruction of its ablest champions. Neither the mildness of Hall, nor the intrepid and uncompromising zeal of Laud, could preserve them from the "vengeful talons of faction." Nothing can exhibit, in a stronger light, the extreme difficulty of steering a right course at that tempestuous season, than the fact, that Hall was, at one and the same time, suspected of a leaning towards popery, and charged with a laxity of discipline towards the puritanical preachers!

The admirable and conclusive writings of Hall about this period, in defence of episcopacy, are well known. They were alone sufficient to mark him out as a victim, at a time when there began to appear a disposition to tolerate every thing, but *atheism, popery, and prelacy!* His danger was greatly increased by the obnoxious nature, and dubious regularity, of the proceedings of the Convocation in 1640. The canons of this Synod propounded, openly and formally, the doctrine of the divine right of kings; and thus scattered abroad more of those dragon's teeth, which afterwards sprung up into armed men. In 1641, the Bishop was translated to Norwich; but (to use his own expression) *took the Tower in his way.* The occasion of his imprisonment there is well known. The bishops having been most ferociously insulted in their way to the House of Lords, Williams, Archbishop of York, persuaded eleven of them to join him in signing a paper, in which they not only set forth the imminent dangers which rendered it impossible for them to continue their attendance in Parliament, and protested against their absence from the House of Lords being construed into a surrender of their right to sit there,—but further protested against the legality of any thing that should thereafter pass "during the time of their forced and violent absence from that Honourable House!" This paper was presented to the King, and by him delivered to the Lord Keeper, who read it to the House of Peers. The consequence was a conference with the Commons, who, within half an hour, resolved that the bishops be impeached of high treason; in consequence of which, Hall, who had signed the protest, was committed to the Tower.

It is almost amusing to read the reflections of the good Bishop on this occurrence, as illustrating the remarkable simplicity of his character:—

poor souls (he tells us in his "Hard Measure,") who little thought that we had done any thing that might deserve a chiding, are now called to our knees at the bar, and charged severally with *high treason*; being not a little astonished at the suddenness of this crimination, compared with the perfect innocence of

our own intentions, which were only to bring us to our due places in parliament with safety and speed, without the least purpose of any man's offence.—P. 279.

Done nothing to deserve a chiding! Bless his artless and innocent soul! He seems to have been wholly unconscious that he and his colleagues had done something very like rushing into the midst of a herd of mad bulls, and attempting to take them by the horns! To declare to the Parliament and the kingdom that they were disabled, by open menace and assault, from attending their duty, and to claim protection against such violence, might have been a wise and unexceptionable measure. But to declare the whole business of legislation suspended on account of their absence, and this in the existing temper of the public mind,—though it looked about as much like murder or adultery, as treason,—had certainly the appearance of something vastly like insanity. And it was accordingly said by some member, that the bishops assuredly were not traitors, but it might be doubted whether they were not madmen!

The Bishop was released from the Tower, after a confinement of upwards of four months, on the 5th of May 1642, and immediately withdrew to his diocese of Norwich. The narrative of Mr. Jones is here interrupted and encumbered by three very useless chapters, filled with details of the progress of the Revolution and the subversion of the church and monarchy. It is by no means fair, that readers anxious to become acquainted with the biography of Bishop Hall should be called upon to take, and to pay for, a long and needless historical episode of nearly one hundred pages, as part and parcel of the lot. If the work should reach another edition, these chapters ought certainly to be expunged, and the price of the book proportionably reduced. In their place should be substituted a very brief and rapid summary of these events, (which now occupies so large a portion of the volume,) as introductory to the last scenes of Bishop Hall's life; namely, his persecution at Norwich, his ejection from his palace, and his retirement to Heigham, where he ended his pious and exemplary life.

To these last interesting particulars Mr. Jones devotes his eleventh chapter. It begins with a reprint of Bishop Hall's well-known "Hard Measure," which must be read with ungovernable indignation by every one, whose nature revolts at the triumphs of cowardly and ruffianlike malignity. The following passage contains Mr. Jones' recapitulation of the sufferings, more fully described by the Bishop himself:—

If it may be asked, What crime or offence could have induced them to treat a christian bishop in so oppressive and cruel a manner? The answer is, he had been a strenuous advocate of episcopacy, and of the Church of England; he had

been loyal to the king, and a faithful friend of the constitution; and had exposed by his excellent writings the evils and mischiefs of factious parties.

He was therefore harassed, sequestered, and abused most cruelly. Half a year's rents, and arrears of rents, which in compassion to his tenants he had given them time to pay, were taken from him. An inventory of all his goods in and out of the palace was taken, even to a *dozen of trenchers*, and his children's pictures: even the wearing apparel of himself and family would have been appraised, had not two of the sequestrators, to whom he appealed, forbidden it. All his furniture, library, and goods would have been publicly sold, had not some friends bought them at a valuation, and so kindly left them to him, till he should have been able to repurchase them. A bond was given to the sequestrators to the full value of the books, which they were appraised at; and it was paid out of that poor pittance of *fifths* allowed to his family. His synodals were for some time kept from him, and afterwards all the profits of the bishopric. He was several times insulted in his palace at unseasonable hours. Once, a London trooper, and others with him, came very early to the palace before the family were up, and threatened to break the gates, if they were not admitted. When he got entrance, he ransacked the whole house, under the pretence of searching for arms and ammunition. After having examined the chests, trunks, and vessels in the cellar, and finding only two muskets, he took away with him one of the bishop's two horses, when the venerable and aged prelate told him, "that his age would not allow him to travel on foot." When this trooper afterwards understood that the bishop sold the other horse, he highly expostulated with him for so doing. At another time the palace was beset by a mob, because he ordained some persons in his chapel contrary to the covenant, and so insolently summoned him to appear before the mayor. One while a whole rabble of volunteers came to his gates at a late hour, when they were locked up, demanding admittance, and threatening to break the gates. Some of them clambered over the walls, and wanted to go into the palace to search for delinquents. These insolences, affronts, and many other hardships almost impossible to be enumerated, Bishop Hall endured with astonishing patience and resignation.—P. 410—412.

When he was driven from his palace, he retired with his family to a small estate which he rented at Heigham, a hamlet in the western suburbs of Norwich. During his retirement he was ready, on all occasions, to preach in any of the neighbouring churches, "until he was first forbidden by men, and at last disabled by God." In the 82d and last year of his life, he preached at Heigham church a sermon still extant, viz. the 42d, in the fifth volume of his works. Under all his sufferings and privations, he distributed a weekly charity to a certain number of poor widows. He observed a weekly fast with his whole family, for the safety and preservation of the King's person, until the day of his murder. Under the acutest pains of stone and strangury, he manifested the meekest submission to the divine will. And thus did his alms and his devotions continue to go up for a memorial to heaven, until he fell asleep in the Lord. His remains were deposited, with a short and simple Latin inscription, in the chancel of Heigham church. His name is enrolled for ever among that *cloud of witnesses*, which ever encompasses the faithful sons of the English Church, and whose memories may be said to form the most precious treasury of a *Christian and Protestant empire*.

Perhaps the best executed chapter in the book is that which gives a view of the character and writings of the Bishop. Both are too well known to make a copious examination at all necessary, or seasonable, in these pages. His character was more remarkable for moderation, gentleness, and simplicity, than for stern and inflexible energy. He has been thought by some rather too deeply infected with a spirit of courtly suppleness, with an habitual admiration of Royalty, and an immoderate veneration for prerogative. These, however, may fairly be said to be rather the faults of the age than of the man. It must have required almost superhuman force of character to cast away those integuments of unseemly prejudice, which were worn by many of the mightiest minds of the day, and which often exhibit to our eyes the giants of learning and intellect under a servile and degrading aspect. For instance, we should undoubtedly have regarded Hall with deeper reverence had he given a more decided discountenance to the celebrated Book of Sports. It is probable, indeed, that he did not compel the Clergy of his diocese of Exeter to read it when it was published the second time. But it is very remarkable that his works contain no allusion whatever to a subject, which raised so much discussion, and which assuredly called for pointed condemnation. To ascribe this unhappy proclamation to a positive disregard for religion, on the part of the government, would indeed be stupid and uncharitable in the extreme. It is rather to be censured as originating in a very gross and culpable ignorance of human nature. To give the express stamp of civil and ecclesiastical authority to any particular class of recreations or secular employments on the Christian Sabbath, is, in effect, to invite the public to step far beyond the line prescribed. The licence proclaimed to certain specified practices, will soon be extended, by the application of a convenient and self-indulgent analogy, to others, which individuals may deem equally innocent and salutary; and thus the voice of power may, without any such intention, gradually effect an authoritative desecration of the Lord's day. This would be true even if the line were much more rigorously drawn than it is in the Book of Sports; which, unquestionably, sanctions and encourages a laxity respecting these matters which no Christian can seriously approve. By the way, the infamous *Book of Sports* is always a subject of deep and unsparing reprobation with Mr. Jones. This, however, we should pass over without remark, if it were not that he appears to have no adequate sense of the unspeakable mischiefs produced by the opposite extreme, during the joint reign of fanaticism and hypocrisy. By the operation of these two pernicious agents, the most blameless propensities were then kept in a state of violent and unnatural restraint, which soon afterwards produced a tremendous reaction against all virtue and

religion, from the miserable effects of which the country has scarcely recovered to this very hour !

The writings of Bishop Hall have long placed him among the most eminent names in British literature and theology. His theoretical or scholastic divinity was undoubtedly tinctured with Calvinism. His practical divinity was sweetened with the mildest infusions of genuine Christian benevolence. In controversy, he stood calm, courteous, sometimes sportive, and generally victorious against the grim, ferocious, and arrogant Philistines of the puritanical faction. His moral writings have procured for him the name of the English Seneca ; his religious compositions, in the opinion of Mr. Jones, have entitled him to that of the English Chrysostom ; though we confess ourselves unable to discern much resemblance between the style of our Bishop, and the diffuse, gorgeous, and sometimes extravagant and Asiatic eloquence of the great Prelate of Constantinople. He may almost be styled the Father of English Satire. But perhaps, after all, he appears to most advantage in his Meditations. There are few reliques of great minds which are so interesting, or bear so deeply the impress of an author's genius, as short and detached fragments of this nature. They are thrown off, not when the powers are yoked and harnessed to an appointed task, but when their action is free and elastic, and prompted by some sudden irruption of light, or some potent and spirit-stirring impulse.

The work of Mr. Jones concludes with a superfluous and hyper-catalectic chapter on Puritanism, the object of which is "to shew that all who were denominated Puritans, from the time of Queen Elizabeth to the Usurpation, were not separatists or dissenters from the Church of England, but, in many instances, true and attached friends of the Church." That the term Puritan has been often very stupidly and very wickedly misapplied cannot, of course, be questioned. Every one, not wholly ignorant of the nature and history of man, knows that this must always be more or less the case with appellations used to designate large classes of men, or peculiar sets of principles and opinions. They will always be liable to be abused, for the purpose of inflaming the passions, or keeping alive the spirit of party. No doubt the terms Cavalier and Roundhead, and in later days those of Whig and Tory, have experienced the same misuse and the same *impressment* into the service of violent and bitter feelings. Within our own memory the brainless outcry of *Methodist* has been often raised against men, merely for believing that their salvation was rather a serious matter than otherwise ! But we know not that the word Puritan has been more violently abused than many others ; and, at all events, we hardly think that, at this time of day, it required a

whole chapter to set the matter right. We know that the ruin of the Church and State was the joint work of fanatical religionists, and unprincipled hypocrites; and it matters little by what name the destroyers are exposed for the instruction of after ages.

We cannot forbear to insert for the amusement of our readers the following humorous and laughable account of the visitation of Oxford in the year 1648, which is printed by Mr. Jones in his Appendix, No. VIII. p. 493.

Rustica Academiæ Oxoniensis nuper reformatæ descriptio, in visitatione fanatica Octobris sexto, &c. A. D. 1648, cum Comitii ibidem Anno sequente: et aliis notatu non indignis. Doctore Alibone nuper Lincolniaæ Oxon. Authore.

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| 1. RUMORE nuper est delatum,
Dum agebamus ruri,
<i>Oxoniam iri reformatam</i>
Ab iis qui dicti <i>puri</i> . | 9. Calcavi <i>Atrium Quadratum</i> ,
Quo juvenum examen
Confluxit olim; video <i>pratum</i>
Quod densum tegit <i>gramen</i> . |
| 2. Decevi itaque, confestim,
(Obstaculis sublati)
Me oculatum dare testem
Hujusce novitatis. | 10. Adibam lubens <i>Scholam Musices</i> ,
Quam <i>Fæminæ</i> et Joci
Ornassent pridem, sed <i>Tibicines</i>
Jam nusquam erant loci. |
| 3. Ingressus <i>urbem</i> , juxta morem
Scrutandi desiderio,
Nil præter maciem, et squalorem,
Fœdissimum comperio. | 11. Conscendo Orbis illud decus,
<i>Bodleio</i> fundatore;
Sed intus erat nullum pecus,
Excepto <i>Janitore</i> . |
| 4. A <i>Decio</i> in specum jacti,
Qui tantum dormiêrunt,
Post seculum expergefati,
Tot mira non viderunt. | 12. Neglectos vidi Libros multos,
Quod minimè mirandum;
Nam inter <i>Bardos</i> tot et <i>Stultos</i>
There's few cou'd understand 'em. |
| 5. Erectas illi crebras <i>cruces</i> ,
Et <i>templa</i> conspexêre,
Quæ prisci pietatis duces
Tunc primum construxêre. | 13. Dominico sequente die,
Ad sacra celebranda,
Ad ædes propere <i>Mariæ</i>
Nam <i>divæ</i> vox nefanda. |
| 6. Nos autem sanctiora nuper
Incidimus in secula,
Qui tollunt <i>ista</i> tanquam <i>Super-</i>
<i>Stitionis</i> symbola. | 14. Tenebar mox intrandi metu,
Solicitus ut ante;
Sed frustra prorsus, nullo cætu
Introitum negante. |
| 7. Ad Scholas primum me trahebat
<i>Comitorum</i> norma,
Queis olim quisq. peragebat
Solenniter <i>pro formâ</i> . | 15. Ingressus sedes senioribus
Togatis destinatas,
Videbam <i>Cocis</i> et <i>Sartoribus</i>
Et <i>Lixis</i> , usurpatas. |
| 8. Expecto <i>Regios Professores</i> ,
Comparêre nulli:
Nec illic adsunt <i>Inceptores</i> ,
Nec <i>Togæ</i> , nec <i>cuculli</i> . | 16. Procancellarius* recens prodit,
<i>Cui satis literarum</i> ,
Quod vero quisque probus odit,
Est <i>Conscientiæ parum</i> . |

* Dr. Reynolds.

17. *Procuratores sine clavibus,*
Quærentibus ostendas;
Bedellos novos sine *Stavibus*;
Res protinus ridendas.
18. Suggestum conacendebat *fungus**
Insulsa quæq. fundens;
So dull a fool was ne'er among us,
Puleinar sic contundens.
19. Quicquid in buccam evenivit,
Minaci utens dextrâ,
Boatu magno effutivit
Et nunquam fuit *EXTRA.*
20. Defessus hac *Dulmanitate,*
Decrevi venerandos
Non adhuc pulsos civitate
Amicos visitandos.
21. *Collegium* petii *Animarum*
Nunc proprie sic dictum;
Nam rerum hic corporearum
Vix quicquam est relictum.
22. Hic quæro virum † suavitate
Omnimodo politum:
Responsum alibi ingratis,
CUSTODEM custoditum.
23. Ad *Corpus Christi* flecto gressum
Qua brevitate possum:
Jurares novis probris pressum
Et *furibus* confossum.
24. Ecclesiam Christi susque deque
Jactatam mox et versam,
Et sobolem, heu! longe lateque
Percipimus dispersam.
25. Rogavi ubi sit *Orator*‡
Divinæ plane mentis:
Prò facinus! incarceratur
Facundæ decus gentis.
26. Hinc domum peto *Præcursoria,*
Quem triste passum fatum,
Recenti narrat vi tortoris
Secundò *decollatum.*
27. Tam Sancto *præsides* cadente
Discipuli recedunt,
Et *Cæcodemone*|| regente,
Nec bibunt jam, nec edunt.
28. Heu! pulchra domus, nuper læta
Dulcissimis fluentis,
Nunc *cæno* penitus oppleta
Canalis putrescentis.
29. Adire nolui *Trinitatem,*
Quam nōstis prope stare,
Hæreticam societatem
Ne videar damnare.
30. Nam tanta desolatione,
Quam quis nefandam dicet,
Occurrunt nusquam tres personæ
Scruteris usque licet.
31. Reverso, tristis fertur casus
Et miserandum omen
Collegii cui *Rubens Naxus*
Præ foribus dat nomen.
32. Dederunt illi Principalem¶
Rectores hi severi,
Distortis oculis, et qualem
Natura vult caveri.
33. Mox *Ædes* ingredi conatus
Non unquam senescentes,
Stupescens audio ejulatus
Horrenda sustinentis.**
34. Quod dulce nuper domicilium
Ingenuis alendis,
Nunc merum est ergastulum
Innocuis torquendis.
35. Ad flentem me recipio tandem
Flens ipse *Magdalenam*;
Et gemens video eandem
Vacuitate plenam.
36. Quæ felix dudum ornabatur
Frequentibus Alumnis,
Quæ suaviter innitebatur
Doctissimis columnis.

* Dr. Stanton. † Dr. Sheldon, postea Cant. Arch. Episc. ‡ Dr. Hammond.

§ Dr. Bayly. || Mr. Channel.

¶ Dr. Greenwood Lippus.

** Mr. Collier, postea Bedellus qui tortus fuerat per Chiliarch: *Kelley.*

37. Num lapsis fulcris queis vigeat
Videres humi stratam;
Et prole densâ quâ gaudebat,
En miserè orbatam.
38. Hæ sedes comptiores musæ,
Quas habuère sibi
Nunc densis tenebris offusæ
Et *Zim* et *Ozim* ibi.*
39. Prof præside (cui quemquam parem
Vix ætas nostra dedit)
En vobis stultum *Capularem*†
Ad clavum jam qui sedet.
40. Quam vereor ne diro omine
Septem regrediantur
Dæmonia, divino numine
Quæ quondam pellebantur.
41. Quocunque, breviter, flectebam,
Aut dirigebam Visum,
Id totum induit quod videbam
Aut lachrymas aut risum.
42. Ingemui, dum viros video
Doctissimos *ejectos*;
Et contra, alternatim rideo,
Stolidulos *suffectos*.
43. O probam reformandi Artem!
Quæ medicina datur?
Quæ curat, ut curamus *partem*
Cum *totum* excindatur.
44. *Quadratos* homines quæ jubet
Et doctos extirpandos;
- Et *nebulones* prout lubet
Rotundos surrogandos.
45. *Collegia* petis? *Leges* duras
Habes, nil fas videri,
Præter ædes et structurâs;
Scholares abière.
46. Culinas illic frigescentes,
Capellas sine precibus,
In Cellis cernas sitientes,
Et Aulas sine *Messibus*.
47. In templis quæris Conciones,
Aut quicquid est decorum?
Habebis hæsitaciones
Extemporaneorum.
48. Interea quid oppidani
With all their quaint devices,
Qui novas hasce (male sani)
Exoptavere vices?
49. Erecta *cornua* gerebant,
Dum montes hi parturiunt:
Et nunc fastidiunt, quæ volebant
Et fortiter esuriunt.
50. Heu! ingens rerum ornamentum
Et ævi decus pridem;
Quo tandem pacto hoc perventum,
Ut *idem* non sit *idem*?
51. Nam vix, a quoquam quod narratur
Obventum olim somnio,
Compertum erit, si quærat,ur,
Oxonium in *Oxonio*.

ART. II.—*A Charge delivered to the Clergy of the Diocese of Llandaff, in September, 1827, at the primary Visitation. By CHARLES RICHARD, Bishop of Llandaff.* Hatchard, London, 1827. pp. 28.

THE periodical addresses of our Bishops to their assembled Clergy are publications which we never regard with indifference; but we took up the Charge before us with a more than ordinary degree of interest from the peculiar circumstances of its author. Raised as the present Bishop of Winchester has been, with a rapidity almost unexampled,

* Vide Isa. xiii. 21.

† Dr. Oliver.

‡ Dr. Goodwin, vulgo vocatus Dr. *Nine Caps*.

and at an age unusually early, to one of the very highest stations in the Establishment, it cannot but be, that many an inquiring eye will be fixed upon him; that those in particular, who have the welfare of the Church deeply at heart, will turn their views to this quarter, not with suspicion and distrust, (for the well-known character of Dr. Sumner is amply sufficient to preclude the entertainment of such feelings as these,) but with a generous and reasonable confidence that they shall see extraordinary advancement justified by extraordinary merit. And as far as the publication which we are now about to notice can be considered as a criterion of the past, or an earnest of the future, we have no hesitation in saying that they will not be disappointed. We do not of course mean to refer to it as any thing like a *perfect* test; but we are persuaded, that in a production like this, when closely examined, we may in general trace pretty plainly the lineaments of the author's *mind*, and (what is of infinitely more importance) judge from it, with sufficient accuracy, "of what manner of *spirit* he is." It has been, therefore, with no common satisfaction that we have read the Charge before us—a satisfaction which a second and more attentive perusal has only had the effect of increasing. It is an address every way worthy of a chief minister of Christ. Talent, hallowed by piety, characterizes it throughout. There is much in it of zeal, and much also of judgment. It beautifully exemplifies that gentle spirit prescribed by St. Paul to a youthful Bishop;* and yet exhibits, when occasion requires, that dignified assumption of authority, which was enjoined no less expressly by the same inspired teacher; and which is always of power to provide that "no man despise" him who assumes it worthily. This Charge has also another recommendation, which is in our eyes no slight one—it is eminently practical. Bishop Sumner does not think it enough to dwell upon vague generalities, or mere common places of the pastoral care; but enters minutely into the particulars of the actual state of the diocese, and into the ministerial duties consequent thereupon; thus shewing that he knows how to estimate those "*veræ numerosque modosque vitæ*," without the right ordering of which there cannot be harmony in the moral or the spiritual life. In reading the Epistles to Timothy and Titus, (the great prototypes and patterns of such addresses as that now under our notice,) we have always been much struck with the prominence of this practical character; so different from what might have been expected from either an enthusiast or an impostor. We have, indeed, been at a loss which most to admire in them—the high tone and bearing which mark the writer's consciousness of apostolical authority; the comprehensive brevity with which he sums up the leading and peculiar

* 2 Tim. ii. 24, 25.

doctrines of the gospel; or the condescending care with which he pursues the course of Christian duty through its various details, for the direction of his two "sons in the faith," in their government of the churches, severally committed to them by their spiritual father.

But we are detaining our readers too long from the Charge itself.

After an exordium full of affection and brotherly kindness, the Bishop adverts to the declension of visitations from their original use and benefit—a regret in which we deeply participate. It does, indeed, we fear, but too often happen, that these solemn meetings are far from being occasions of that free and kindly and religious intercourse between the Clergy and their superiors, which is absolutely necessary to make them fully available to the purposes of instruction and edification for which they were instituted. And it is notorious, that some visitations of the Clergy, held by laymen invested with certain offices in our ecclesiastical courts, are little else than matters of frigid and unprofitable form, tending only to bring into contempt the system of which they are a part. The advantages which might be derived from these meetings, those especially of the Bishops and their Clergy, are, we think, by no means overstated in the following passage :

The relaxation of discipline into which our Church has gradually fallen, tends in some degree to weaken those feelings of interest with which the stated seasons of visitation were anciently regarded. If the original purposes of this solemn meeting were more strictly kept in view, if all the parties concerned in its duties were more intent on converting it into a season of ministerial improvement and friendly conference, much that is now merely formal might become instructive—much that is deemed repulsive might be rendered interesting; what is at present tolerated in compliance with custom or in deference to authority, might be welcomed with delight, and regarded as a privilege. Visitations were designed, not more for the convenience of the Bishop than for that of the Clergy. The Church doubtless expects that he to whom a certain portion of ecclesiastical authority is delegated, for the due administration of her important interests, should avail himself of these occasional meetings to inquire into the actual state of his charge; to provide that all things be done decently and in order; in a spirit of purity as to doctrine, of unity as to external forms, of conscientious and unfeigned zeal as to the general functions of the ministry. But, on the other hand, the Church expects from her clergy, not a mere passive attendance, not a bodily appearance only, at a stated time and place, but intelligent participation in the business of the day, and a readiness to promote its useful objects; she requires them to meet, not as men having no calling or pursuit in common, but as brethren of one large Christian family, conferring with each other, and with their Diocesan, respecting the state of their parishes, and taking sweet counsel together in whatever concerns the fulfilment of their pastoral office.—
P. 2.

In the diocese to which Bishop Sumner has just been translated, it is, we understand, the custom (whence derived, or of what date, we know not) that the Diocesan should visit his Clergy only once during the whole period of his Episcopate; a custom which—we trust we do not presume too much in saying—would be "more honoured in the breach than the observance;" and which we venture to hope may pass

away, unless there be some reason for its continuance of which we are not aware. In this indeed, and many other respects, we would willingly persuade ourselves that we see the dawn, and more than the dawn, of better days for the Church.

From reminding his brethren (in the words of Secker, whose Charges are a perpetual monument of his earnest and judicious piety) of the unalterable obligations of their profession, the measure of which no human authority can either enlarge or diminish, the Bishop proceeds to notice those which are "superadded, in our own times, from the increased and increasing force of public opinion." Speaking of the decay, or [rather dissolution, of that "reverential regard which was *once* paid to the ministers of the Church, in virtue of their pious office," and contrasting with it "those jealous eyes which are *now* ever watching with an Argus-like vigilance to detect in the pastor of the flock the absence of those qualities by which the Chief Shepherd was distinguished;" he is so far from complaining of, that he rejoices in the change. Well do we know the high and pure principle which has given birth to this expression of feeling, and cordially do we agree with the Bishop in deprecating the idea, that any one among the Clergy should be found willing to rest his claims to *personal* respect upon any other foundation than that of *personal* merit. But surely there is a broad and indelible line of distinction between *this* respect, which (as the Bishop observes) "must be deserved before it can be won," and *that*, which the whole tenor of apostolical precept and practice warrants us in assigning to the duly constituted minister, not on his own account, but on that of the divine commission with which he is invested. Surely the indisposition, now so general, to pay this tribute, within reasonable and proper limits, to the sacredness of *office*, is no subject for congratulation, no symptom of religious health; for the same authority which requires, absolutely and indispensably, that the dispensers of God's spiritual treasures "be found faithful," enjoins first, that "a man so account of them as of the ministers of Christ, and stewards of the mysteries of God;" and there is much reason to fear, that a ministry will fail of its due effect, which is received only in proportion to the receiver's estimate of the *personal* worthiness of him by whom it is exercised. It is, however, a most gratifying consideration, that whatever impediments may thus be cast in the way of ministerial success, (and no one can think more seriously of them than we do,) they are daily becoming less and less. That they will cease altogether, we know, alas, too much of human nature to expect. But we have more than once heard an aged prelate, who has borne long an honoured and beneficial rule in our Establishment, express his unfeigned satisfaction and thankfulness at the very great advancement made since he first entered upon his course by the Clergy, in every qualification which

can adorn their ministry, and give the Church to which they belong increased power to "commend itself to every man's conscience." "*Lateritiam invenit, marmoream relinquet.*"

To the diligent and successful attention of his two immediate predecessors in the see of Llandaff to the dilapidated state of many of its churches, and to the zealous and able exertions of the present chancellor of the diocese for the remedy of the same grievous evil, the Bishop bears cordial and honourable testimony. But it is not our intention to advert to more than a few of the many important points upon which this excellent Charge touches; for we by no means wish to anticipate that acquaintance with the whole of it which we are anxious that our readers, especially those who are more immediately interested in the subjects to which it relates, should make for themselves.

On the want of church accommodation, which at present prevails to a lamentable "extent in some parts of the diocese" of Llandaff, we have the following weighty observations:

This evil, long experienced so sensibly in other parts of the kingdom, seems to have been unfelt in these counties, until the mineral wealth of their mountains began, at a comparatively late period, to employ a large capital in its acquisition. It is impossible to contemplate, without feelings of the deepest compassion, those dense masses of population which since that time have been so rapidly collected on our hills. In the midst of a Christian country they seem, by a concurrence of unfortunate causes, to have been cut off from some of its dearest privileges. Exposed to all the disadvantages of temptation attendant on populous neighbourhoods, they are restrained by few of those checks which impose elsewhere a salutary restraint on the human passions, and are influenced by little of that example which, in the absence of higher motives, is often a good preservative against open vice. If, under these circumstances, instances of gross and flagrant crime are, as I am informed, of extremely rare occurrence, the credit of this morality, so far as it is founded at all on religious principles, can scarcely be imputed to the influence of the doctrine of Christ through the teaching of the Established Church. For, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" Nor is the shame of this desertion to be hastily imputed to those alone who have a principal interest in this property. That it is incumbent on them to make provision for the better instruction of those numerous families who have been brought together by their means, is as certain as that parents are required to attend to the religious belief of their children, or masters of their servants. But they have a right to expect that facilities should be afforded for this purpose—facilities greater perhaps than the constitution of our church, or the laws of the land at present offer. The Church of England has apparently never contemplated a case analogous to the present. It has made no provision for the religious instruction of a population which ebbs and flows, collected suddenly in a given spot, to be dispersed as suddenly, after a lapse of a few years, or a few centuries, when the hidden riches which first caused the influx shall have been exhausted. To the wants of a body of men who, like the inhabitants of a mining district, from the very nature of their work are so fluctuating in their number, and so shifting in their dwellings, those Perpetual Endowments which, generally speaking, our ecclesiastical forms most wisely require, are in a great measure inapplicable. But is it fitting that the Church should therefore reject them as outcasts from her fellowship, or deny them the liberty of entering that pale, within which, as her members believe, the purest form of communion is found, and the best external means are provided for

worshipping the Father in spirit and in truth? Is it consistent with her profession that they should be as sheep having no shepherd, or abandoned to every blast of vain doctrine to which, in the absence of other teachers, they may chance to be exposed? If it be true, as we have been lately told, that the number of Dissenters from the Established Church is increased, even to the half of the population of the kingdom, can we wonder at this accession to their ranks, so long as we close the door against our own friends, and compel them to take refuge in other asylums? Is it extraordinary that men should be willing to accept from the policy or zeal of others, what we are too tardy in giving, or are unable to give ourselves? Something perhaps might be done to remedy this evil, if a fund were created for the support of clergy of our own establishment, who might be stationed from time to time, as occasion required, in places where the excess of population had arisen from causes of a temporary nature, and was not likely to be permanent. An expanding and contracting power would thus be provided, which, if used discreetly, and employed under proper sanction, might preserve within the bosom of our own communion thousands to whom the comforts of religion are now inaccessible through the portals of the Established Church. This, however, is not the proper time or place for such a suggestion. It is sufficient for my present purpose to have called your attention to the existence of the evil, and the consequences which must inevitably result from it. Meanwhile it may be convenient for some of my clergy to know, that in parishes where the present accommodation is insufficient, and a large proportion of the population is situated at a distance from the church, I shall not decline to license suitable buildings, under certain provisions, for the temporary performance of divine service, if no more unobjectionable means can be devised for administering to the spiritual wants of the people. I may also add, for the information of those who are disposed to avail themselves of this privilege, that by an important clause in an Act of Parliament, passed in the last Session, it is enacted, that persons building and permanently endowing churches or chapels, have now the perpetual right of presentation, without making compensation to the minister of the church or parish wherein such new church or chapel be situated; whereas, under the former act, the right of presentation was conceded for forty years, or the first two turns only.*—P. 8—10.

The suggestions contained in this passage are well deserving of attention; but we must confine our remarks to the clause cited in the concluding sentence of it. The Act to which the Bishop refers was passed at the close of the last session of Parliament, for the necessary purpose of prolonging the duration of the powers intrusted to the Commissioners for building New Churches. Two other provisions, however, were added, of which the clause in question is one. It enacts,

That when any person or persons shall, to the satisfaction of the said Commissioners, endow any chapel built, or hereafter to be built, by such person or persons, with some permanent provision in land, or monies in the funds exclusively, or in addition to the pew rents or other profits arising from the said chapel, such endowments to be settled and assured as the said Commissioners shall authorize and direct, it shall be lawful for the said Commissioners to declare that the right of nominating a minister to the said chapel, shall for ever thereafter be in the person or persons building and endowing the said chapel, his, her, or their heirs and assigns, or in such person or persons as he, she, or they shall appoint, and notwithstanding no compensation or endowment may be made to, or for the benefit of the minister of the church of the parish within which such chapel may be built.

* 7 and 8 Geo. IV. cap. 72, § 3.

Now that every possible encouragement should be held out to those whose munificent piety is disposed to contribute towards the supply of that miserable want of means for the public worship of God, under which the Church of England, in the present state of vastly increased population, labours, we are entirely of opinion. But there is an omission in the clause just cited, which, it appears to us, could never have been intended by the framers of the Act, and must have passed unnoticed by the legislature,—we mean the absence of any provision for *pastoral care*. This is the more surprising, as the attention to this great point throughout the Acts which regulate the proceedings of the Church-building Commissioners, is uniformly solicitous: constant provision being made in them for the attachment of districts, of one kind or another, to the places of worship to be built under their authority. That a chapel, if it be but adequately endowed, (for this is all that the clause before us secures,) may be placed in any part of any parish, no definite field for pastoral labour being assigned to its minister, nor any superintendence from the incumbent of the parish provided for; nothing in short being aimed at beyond the assembling of a congregation from whence-soever it may happen, is, in our judgment, as contrary to the tenor of the particular Acts, to which we have referred, as it is to the general spirit of the Church of England. That such chapels already exist, we are well aware; but this, we conceive, has been the effect rather of accident than choice. The formal recognition of such a principle we deprecate; and we earnestly hope that the defect to which we have thus freely adverted, will not be long permitted to prevent the salutary effects which the clause in question is otherwise calculated to produce.

It is impossible to read without great pain the Bishop's statements, (p. 11.) with regard to the grievous want of glebe-houses in the diocese, and to the consequent non-residence of the clergy: out of two hundred and thirty-four parishes, only one hundred having glebe-houses, and many even of this number being unfit for residence, and no fewer than one hundred and thirty-seven cures being without "the advantage of clergy, incumbents, or *curates*, actually resident." Still more painful is the account which we now transcribe, together with the impressive and heart-stirring admonition by which it is accompanied.

The returns with which I have been furnished, (observes the Bishop) present, in too many instances, painful reports of the smallness of the congregations in this diocese. The examples I am about to give are not taken from the mining districts, but from places where the church accommodation is confessedly adequate to the extent of the population. In three parishes, whose united population amounted, at the census in 1821, to nine hundred and thirty-six souls, there are in all only twenty-two communicants, and fifty attendants at church, or about one in twenty on the whole population. In two other parishes, containing one thousand six hundred and forty-six souls, there are only fourteen communicants, and sixty attendants at church, being about one twenty-seventh of the whole population. In five parishes of larger size, containing together above ten thousand individuals, the

deficiency is still more deplorable; the united number of communicants averaging only eighty-two, and of attendants at church two hundred and sixty; or about one in thirty-eight on the whole population. In the whole diocese, the gross number of communicants is stated to amount to four thousand one hundred and thirty-four, and of attendants at church to nineteen thousand one hundred and sixty-nine, on a population exceeding, in 1821, one hundred and fifty thousand individuals of all ages.

Of the accuracy of the returns on which these calculations are founded, the clergy who have transmitted them are the best judges; but, on the supposition that any thing like this statement be a true representation of the condition of the Established Church in these parts, it is indeed a subject calling for serious reflection on the causes which have led to it, for deep humiliation on account of this spiritual desert, and for unceasing and fervent prayer for a more abundant measure of divine favour on the parochial ministry. In reply to the circular query respecting the probable cause of the deficiency, it is attributed, in some few instances, to the want of a resident clergyman, to the negligence of a former pastor, or to the distance of the church from the bulk of the population; but in the greater number of answers, it is ascribed either to the activity of the dissenters, or to the indifference of the people to all religion. If it be meant that the dissenters are more active than the Established Church, in promoting the cause of religious truth, according to their own view of it, it follows, that we have been unmindful of our solemn promise to "be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word," and have not done all that lieth in us, according to our bounden duty, to bring all such as are committed to our charge "unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us, either for error in religion, or for viciousness in life." In such case, it behoves us to call to mind the solemn admonition of our church—"If it shall happen the same church, or any member thereof, to take any hurt or hindrance by reason of your negligence, ye know the greatness of the fault, and also the horrible punishment that will ensue." Nay, if it could be indeed believed that the examples of ministerial activity were to be found only in the ranks of dissent, the friends of religion might well be excused for adopting the words of the apostle, until a portion of the same zealous and energetic spirit were infused into the ministrations of the members of our own communion. "What then, notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea and will rejoice."* If, on the other hand, the true source of the evil be the indifference of the people to all religion, has their apathy led to a corresponding exertion of zeal on our part, that if they perish for lack of knowledge, their souls be not required of us at least, as unfaithful watchmen over the sheep of Christ, "bought with his death, and for whom he shed his blood?" Like the apostle, whose labours in season and out of season should be the pattern of our ministry, can we protest, as in the presence of God, that we "have not ceased to warn every one," whether he would hear, or whether he would forbear, "both night and day, with tears," and have taught them "publicly, and from house to house;" calling them all to witness, that we are "pure from the blood of all men?"

My reverend brethren—God alone, who is the searcher of hearts, is conscious of the truth or falsehood, of the integrity or infidelity manifested in our observance of those solemn vows which are upon us as ministers and stewards of Christ's mysteries. It may be that he has not yet seen fit, in trial of our faith, to set his seal to our ministry; or he may withhold his blessing for a time, lest men should attribute their success to a wrong cause, should "sacrifice unto their own net," and "burn incense unto their own drag." Or it may be that our usefulness has been counteracted by the operation of other causes more dependent on ourselves; by a deficiency of zeal; by a wrong direction of

* Phil. i. 18.

labour; by a partial or imperfect distribution of the divine word; by remissness in securing the affection of our people; or by other still more obvious reasons, to which I am unwilling so much as to allude. But, however these things may be, our future duty is plain. We are to humble ourselves before Him who alone giveth the increase, that he may be pleased to make us more fruitful labourers in his vineyard, and to multiply our "crowns of rejoicing." And, whether he bless or not, we are still to continue to "cast our bread upon the waters" without ceasing, in a spirit of fervent prayer, of redoubled earnestness, of unwearied and patient vigilance, like those who wait the stirring of the waters, and watch over the souls of others, as men who must give account.—P. 14—17.

We can do no more than refer our readers to the remedies, which the Bishop, with great force and feeling, recommends to be applied to "this sad deficiency." And, as we have said before, we must pass over in silence many other interesting and important observations (particularly on the subject of education) which have struck us in the Charge. We now take our leave of its author, heartily thanking him for his labours, and earnestly begging a blessing upon them in the new field which is about to call them forth. That he should have quitted the diocese of Llandaff almost in the outset of his course of doing good, cannot but be a matter of regret; but we rejoice that he has not quitted it, without leaving behind him, in the Charge which we have been reviewing, a lasting memorial of his zeal, and ability, and usefulness. We rejoice too in the assurance, which we derive from the known talents and tried worth of his successor, that though the worker be changed, the work of piety will, under the divine blessing, still go on and prosper.

ART. III.—*Roman Catholic Directories for Clergy and Laity, for the Year 1828.* Keating and Brown, London.

WE have now before us two curious publications; the one entitled *Ordo Recitandi officii divini et Missæ celebrandæ*; the other, *The Laity's Directory to the Church Service*. They form a kind of universal almanack and register of information relating to Roman Catholic affairs in this country. On the cover is printed the formal sanction of the late William Poynter, Bishop of Halia, Vic. ap. Lond. The former contains also a patent from the same authority to E. Collison for making and selling wafers for the mass, "*qui solus in hoc districtu, ad panes pro altari conficiendos, post diligens examen, a nobis approbatus est, et approbatur.*" Then follows, in Latin, the order for divine service throughout the year; with an account of the beginning and end of each period of Indulgences, and of the colour of the vestments to be worn on each particular day;—occupying in all twenty-four pages.

The *Laity's Directory* is little more than a translation of so much of this as it concerns the laity to be acquainted with; to which is added

a statement of the conditions attached to each Indulgence, and a sermon on Rom. v. 1, 2; entitled, "A New Year's Gift."

The rest of the matter is the same in both works, consisting of the following particulars :

1. A list of 126 French clergymen, who have authority from the Vic. Apost. Lond. to officiate in the London district.
2. A report of the "London Mission Fund."
3. An enumeration of the chapels existing in England, Wales, and Scotland.
4. An account of different charitable institutions.
5. Of the colleges.
6. Of the schools for young gentlemen.
7. Of ladies' schools and communities.
8. The concordat between the Pope and the King of the Netherlands.
9. An obituary.
10. A variety of advertisements from Roman Catholic tradesmen.

Thus, for the small sum of one shilling, may be procured an account very carefully got up of the Roman Catholic establishments in Great Britain.

We proceed to make a few extracts from some of these several heads, by way of illustrating the style, state, and condition of their institutions, their religion, and themselves.

London Mission Fund. This is expended in the education of future priests, the erection of chapels, and "any work that might promote the interests of religion."—P. 3.

As an inducement to contribute to it, the following motive is held out :—

Each person becoming a member, enjoys the benefit of having the holy sacrifice offered up for him, the first Sunday in every month, at Virginia-street chapel; and he also participates in the benefit of four masses that are celebrated every week in the Bishop's college, for its members and benefactors. Such are the advantages, and such are the objects that are aimed at by this institution; objects that should induce every Catholic, who is sincerely attached to the faith of his ancestors, to seize with gladness this opportunity of propitiating the favour of the Almighty, and laying up for himself immortal treasures in heaven.

In the same strain we have the following recommendation of the chapel of St. Mary's, Moorfields:

N.B. There are spacious vaults under the chapel, and a burial ground well secured adjoining it. Annually, on the 5th of November, a solemn high mass is offered up for the repose of the souls of all those whose remains are interred in the vaults, or in the burial ground; and on the Sunday within the octave of the assumption of the B. V. Mary, for the benefactors to the chapel.—P. 5.

Here we are also reminded that

The charitable subscriptions and donations of the faithful, are earnestly requested towards liquidating the heavy debt which has been incurred by the building, and by its expensive decorations. A person will be daily in attendance in the entrance room of the chapel house to receive contributions.

The same humiliating system of mendicity is pursued in behalf of very many of the chapels recounted in this volume; and it appears

from the whole, that the Roman Catholics have fallen into the practice too common with some bodies of our dissenters, to build their chapels before they know how they shall pay for them. See page 13, where those who have helped in building a chapel at Manchester, are assured that they "have a share in the prayers offered in the holy sacrifice of the mass," the building being still unfinished, and a heavy debt incurred. In the same page, occurs a similar statement and corresponding motive in behalf of Carlisle chapel. See also pages, 14, 16, 17, 19, 23, 24, 29.

In support of the urgent claims of Tottenham chapel on the alms of "the Catholic public," it is added, p. 10,

Tottenham is extremely airy and healthful, and is a convenient place where respectable families might reside with advantage.

This species of invitation seems rather unfair to the pastors of other congregations.

Of Chepstow, we are told in the same tone, that a handsome and commodious chapel has been built,

Which will not only prove a great convenience to the congregation, but an accommodation to the numerous visitors to Tintern Abbey, and the splendid scenery of the banks of the Wye.

Under the head of Bloxwich, Staffordshire, occurs the following mysterious advertisement :

N. B. At this chapel there is a society for the dead, with a perpetual obligation mass each month for the members of the society, established with the approbation of the Vicar Apostolic of the Midland District. For particulars apply to the Chaplain at the chapel.—P. 24.

At the head of the chapter on Charitable Institutions, occurs the following motto from the Apocrypha :

Alms deliver from sin, and from death, and will not suffer the soul to go into darkness. Tobias iv. 11.

The Obituary is ornamented with a sentiment from the same source :

It is a holy and wholesome thought to pray for the dead.

We abstain from giving further extracts, having already sufficiently illustrated the character of these publications, and of the body whose condition they very faithfully represent. It is evident from the whole account, that their numbers are increasing, but whether in a greater ratio than the population in general, is more than can be easily ascertained. They have several very great aids in their favourite work of proselytism. Their system contains within itself the most perfect power of adaptation to existing circumstances. Doctrines which are independent of a written record, may be represented in any light which the church thinks most serviceable for the time being. In their present state of depression, every thing monstrous is extenuated, every

thing offensive veiled. The community endeavour to obtain respect by decent outward demeanour, and the priests inculcate with diligence the true doctrines of Christianity, dwelling with less conspicuous zeal on those additional inventions of man which encumber the superstructure of their faith. These false doctrines, as far as they are exhibited, are wonderfully adapted to the perverse inclination of mankind, offering to them the hope of salvation, on conditions of ceremonial observance, consistently with the indulgence of known offence. The ministers of their religion are themselves active and persevering. And above all, the whole body act with one impulse, are governed by one spirit, and press on continually to one and the same object. No wonder, then, if their numbers increase. Our only wonder is that they increase no faster.

Let Protestants learn the lesson of unity, and there will be no danger of their number being reduced. Let them unite, not in outward objects with divided minds, but in actual harmony of faith, in inward agreement of purpose. They would then not only obviate the reproach most frequently cast upon them by their avowed enemies, but might expect, with better-founded hope, a blessing on all their undertakings from Him who has prayed that we might be one, that the world might believe that He hath sent us.

ART. IV.—*The Amulet; or, Christian and Literary Remembrancer.*
London, Baynes and Son, 1828.

It is not, we believe, more than four or five years ago, since the literary Annuals of this country were confined to the common Pocket-book, comprising the calendar of the current year, its accompanying ruled pages for memoranda, its folded print descriptive of the newest fashions, and an appendix of letter-press, containing the words of the most favourite songs at Vauxhall, and a collection of charades and rebuses. How great is the change! On the table of every bookseller we find a host of Annuals vying with each other in the splendour of their decorations and the excellence of the miscellaneous essays which they contain. Among them our attention has been particularly attracted by the *Amulet, or Christian and Literary Remembrancer*; and a very elegant publication it is, not inferior in the taste and execution of the ornamental portion of its contents, to any of its fair compeers; and the celebrity of Coleridge, Daniel Wilson, Mrs. Hemans, Miss Mitford, Bernard Barton, Montgomery, Mrs. Opie, Mrs. Hannah Moore, Miss Aikin, Bowles, and the late Mrs. Tighe, who are numbered among the contributors, is sufficient to guarantee that no inferiority should exist in the literary division of the volume.

Dr. Walsh's notice of some ancient coins and medals, illustrating

the progress of Christianity, is of a more learned character than we could have expected to find within the smooth and polished covers of a Christmas present. It is as interesting as it is erudite. How striking is the fact declared in the 119th page! After the severest persecution the Christians ever suffered, and in which 750,000 disciples are said to have perished by various kinds of death in a single province, medals were struck by Diocletian, commemorative of the extirpation of Christianity, and the following inscription was set up:—"Diocletianus Jovius et Maximian Hercules Cæs. Aug. Amplificato per Orientem et Occidentem Imp. Rom. et nomine Christianorum deleti qui Remp. evertebant."—Christianity extirpated! And so, if human malice could have been effective to that end, Christianity had been extirpated; but the hand of Providence was stretched out for its preservation. The Church was built upon a rock, and the inveteracy and the power of her enemies only served to manifest the super-human nature of her strength, and realise the truth of our Saviour's prediction, that the gates of hell should not prevail against her.

The lines of Mrs. Opie, on *Life a Pilgrimage*, and the *Death of Bishop Heber*, are worthy the early reputation of a poetess, of whose prose we have of late years seen somewhat too much, and of whose verse we have seen too little.—We were much pleased with a tale by the author of *May you like it*; and the following serious epigram by Bishop Hoadly, strikes us as being peculiarly sweet both in thought and expression:

Written on seeing a clear Spring near a Friend's in Hampshire, which supplied all the Neighbourhood with Water.

Gentle reader, see in me
An emblem of true charity:
That while my bounty I bestow,
I'm neither heard, nor seen to flow;
And I have fresh supplies from heaven
For every cup of water given.

What the story of *Amy Vernon* could have been written for, we have no conception. An exaggerated tale of martyrdom like this, whether related by Protestants or Roman Catholics, or by Roman Catholics of Protestants, can have but one consequence, whatever may be the intention of the author in relating it:—its effect must be that of perpetuating religious animosities, and preventing that peaceful and kindly feeling among the members of all communions, by which alone the cause of truth can be effectually and substantially promoted. With respect to this story, the view taken of Queen Mary's character is untrue to history. The manners are not those of the times; and the incidents are offensively horrible, without raising a greater degree of pity than is excited by any common every day newspaper description of an execution. The author possessed capital materials for pathos

as a foundation to work upon, but he wanted the skill, the tenderness, and the facility which were requisite to raise the superstructure.

We cannot but approve the benevolent spirit in which the Rev. D. Wilson's paper on slavery is written; but his quotations from scripture do not appear to us to substantiate the proposition he lays down. Can indeed a single text, either from the *Old* or the *New* Testament, be produced, which shews that slavery should not be permitted under any circumstances? Mr. Wilson's citations prove that the legislature is bound to be careful in the formation of the laws that regulate the relation subsisting between the master and his slave; and they also prove that the master himself is bound to consider the spiritual and the temporal interest and welfare of his slaves. These things Christianity demands. To effect these objects might not have been difficult, if the friends of our negro fellow-creatures had not exaggerated the claims of the Gospel, and excited, as all exaggeration of every description ever will excite, a proportionate counteraction to their benevolent intentions in the minds of more cautious, and timid, and less enthusiastic men. It is very fine to make tirades upon liberty; but the world cannot be governed by declamation, and there is a state of barbarism in which *liberty* is an evil and no good. The first state of civilization in every society is that of a master and a slave. There are many grades of improvement, moral and intellectual, to be passed through, before the animal, man, is capable of being submitted, without peril of self-injury, to the daily charge and sole direction of himself. An emancipation of the slaves in the Colonies would be the most destructive event to the slaves themselves that could possibly occur. Slavery is only an evil when the mind is educated to that state in which it pines for freedom. That state the government should endeavour to produce by wise and benevolent enactments,—by insisting on the religious instruction of the negro population of our Colonies,—by securing to every slave such a portion of leisure as may enable him to gain property for himself, and by affording the industrious and the prudent the means of purchasing their freedom, at a price fixed and determined by the inviolable authority of Parliament. This we believe to be the only scheme of emancipation that can be maintained with justice to the planter and charity to the slave himself. As to Mr. Wilson's strong, but overcharged, account of the manner in which the negroes are obtained, it must be remembered that there is a *pendant* to his report of a very different description. The slave may sometimes be kidnapped, and most deadly is the sin in the villain who commits the act. It should be guarded against by every possible precaution, and punished with the utmost severity of justice, when detected; but the majority of the slaves brought to the slave-market, are either no better off in their own country, or are captives taken in war, who would be tortured to

death at some disgusting festival of savage victory, if avarice did not mediate between them and their conquerors, and redeem them from murder in their own land to slavery abroad. A traffic in slaves, for instance, opened with the Ashantees, would be a real blessing to mankind: it would be an act of mercy to the unhappy captives of that barbarous monarch, and would be the first step towards humanizing his subjects themselves, by discovering to them a more humane mode of disposing of their captives, and rendering them less accustomed to the brutalizing sight of bloodshed. In the case where a negro escapes murder by the loss of liberty, we must think, in spite of all declamation to the contrary, that he is benefited by the exchange: let the civil regulations for his well-being, which receive him in the Colonies, be rendered as salutary as the wit of man enlightened by the beams of the Gospel can devise; and the exchange of condition will prove most eminently to his advantage. He will have exchanged the precariousness of savage existence for the regularity of a civilized state; he will have exchanged a life of eternal warfare and never-ceasing danger, for moderate labour and perfect security; he will have exchanged idolatry for the religion of Jesus. To place a savage in the vicinity of the arts, and manners, and improvements of cultivated man, is advancing him to a higher rank in the scale of moral and intelligent beings. These are strong counterbalances to the evils effected by a few cases of wrong, which may, perhaps, be occasionally committed in obtaining possession of slaves. Kidnapping might very easily be prevented by legislative measures; and we think that the lives of negroes taken in war among themselves ought, if possible, to be saved. Christianity demands this. The slave-market affords the means; and as to slavery being opposite to the letter or spirit of the Gospel, the statement is untrue. By gradual amelioration, Christianity, equally operating on the master and the slave, will so raise the condition of the negro as to render him capable of purchasing and enjoying his own independence; but the act of possessing a fellow-creature in slavery is no where censured or reproved in the New Testament in any single passage. Wherever the word *servant*—*δουλος*—occurs in Scripture, it invariably means *slave*; and the master is enjoined to treat him as a brother, but is no where called upon to dispense with his services. We have too great a reverence for every the slightest intimation of Christ and his apostles, whether afforded us explicitly or inferentially, to dare exceed, in a single iota, beyond what is written.

The tale of *Sir Edgar Fitzallerton* and his good Hawk, *Elinore*, is of a description calculated to awaken a very lively interest in the mind of the reader. When the sports that intermingled with the fierce and bloody wars, which once desolated our now tranquil island, are

vividly depicted ; and when their sports too, are such as either no longer exist among us, or are only partially pursued ; who is there but lends an attentive ear, and eagerly enters into the enthusiasm of the narrative ? This story, which is replete with the spirit and gallantry of the days of chivalry, speaks of knights and ladies issuing from the frowning Castle in gay and glistening apparel, and going forth to the "royal sport of hawking." The subject immediately presents to the imagination those brilliant groups that grace the pictures of Wouvermans. In the introduction to this tale, we have some general information tolerably correct, about the treatment and flying of hawks ; but there is one mistake, which we are obliged to notice, because it impairs the truth of the whole story, and to those who are partially acquainted with the sport, in a great measure destroys its interest. We are told that these feathered favourites of the high and noble are not only *intelligent*, as they undoubtedly are, but also *attached*. Unfortunately for the romantic feelings which such a statement is calculated to excite, as well as for the point on which the whole story turns, this is not the fact. The sportsman must be content with the fidelity of his hound ; for it is a charm in which his hawk will most assuredly be found deficient. It is contrary to the nature of the bird, and would even go far to render him unfit for the purpose on which he is employed. Fierceness and strength are the ungentle qualities required of them ; and the one must be sharpened, while the other is only called into existence by the excitation of hunger. When the hawk feeds, he gorges : supineness invariably follows the satisfying of his appetite ; nor can he be roused to renewed exertion but by privation from food. Such is the habit of the bird in its natural state ; and the great art of the falconer is to keep it carefully, in every respect but one, in its wild condition. He reconciles the bird to the approach of man, and this is the only particular in which the hawk of the mews differs from the hawk of the forest ; and even this natural fear of the human race the falconer never attempts to conquer, except towards himself, and *himself peculiarly habited*. This is effected by always feeding and handling the bird in the same dress.—The hawk of this story wins an estate for her master, Sir Edgar, by the superiority of her flight : and a most wonderful flight she takes. None of her tribe in these degenerate days would attempt to leave her master's fist to strike a quarry that had already soared, as had the heron she brought down. Sir Edgar, having acquired by this extraordinary feat the fair manor of Allerton, loses it by the treachery of his cousin ; and, after escaping the villain's dagger, he flies the country, without any object for such a measure that we can perceive, except that of proving his favourite bird in possession of a quality, which if she possessed, would prove her to be no hawk.—After an absence of ten long years, the faithful Elinore

remembers her master; singles out a man in mean attire, who was standing unnoticed in the crowd; alights upon his wrist with a scream of joy; and, as all this takes place in the presence and to the great amazement of the sovereign, she becomes the means of restoring Sir Edgar to the fair possessions of which he had before been unjustly deprived.

But a word as to the complete desuetude of this "gentle craft," which the author of the tale states to be almost unknown except to the antiquarian. We can assure that gentleman, that the sport of hawking still exists; though we apprehend that the mysteries, as they are now practised, are by no means so perfect as in those times, when there were no other means of obtaining wild fowl; and the vocabulary is sadly straitened: but we happen to know, from very recent experience, that the difficulty, and certainly the tediousness, of training hawks, has been much over-rated. It is the province of professors in all arts to enhance the value of their own attainments by reporting them to be arduous. Sir John Sebright's pleasing sketch on the subject of Falconry, very recently published, is not altogether free from this sort of pedantry; but we recommend it to the attention of the author of "*London in the Olden Time*." He will there find that hawking is rather on the advance in Great Britain at present; and that in Norfolk, those birds of sport are kept and flown by a sort of club. He will there too find that falcons do not fly at the heron, or any other kind of game in *creances*, which are only used in teaching them to come to the lure; if the birds did so fly the skill exhibited in reclaiming them would be lost, and the interest of the sport most materially interfered with. Above all, he will find that his good falcon, Elinore, transgressed not only the laws of *good breeding*, but those of her real nature, in bringing the prey to Sir Edgar's feet, and quitting it to regain his fist: for no fault is so heinous or irremediable in a hawk as "*carrying*" her prey; and no part of the falconer's duty more trying to his skill and patience than the disengaging her from the quarry.

With this lecture on hawking,—for which, from the historical associations connected with the subject, we trust we shall be excused,—we conclude our remarks on the interesting volume before us. It contains, besides the papers we have mentioned, verses by Mrs. Hemans, Bernard Barton, and Henry Neale, that are fully worthy the high reputation which their authors so deservedly enjoy. Some lines also by Lucy Aikin are very spirited; it is pleasing to observe how gracefully this lady can unbend from her severer studies to trifle with less important branches of literature. The opening of Mrs. Hofland's *Essay on Good-Hearted People*, is deserving of attention; and the characters introduced to illustrate the subject are most skilfully designed. The publication which contains so much to praise can need no further recommendations; it is a volume which, from the beauty of its

illustrations and typography may be admitted as an ornament to the table of the fairest Boudoir; and, during its year of favour, may often be returned to as the companion of a vacant hour, and fulfil the best office of a book of amusement—instruct by pleasing.

MISCELLANEOUS.

THE 'CHRISTIAN OBSERVER,' AND THE 'SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.'

AFTER noticing the meeting of the Society at Freemasons' Hall in May last, and giving the names of the speakers, the 'OBSERVER' proceeds—"The whole of the addresses evinced an earnest zeal for the promotion of Christian missions under the auspices of this venerable institution; and several of the right reverend and other speakers took especial occasion to advert, in terms of great candour and conciliation, to the kindred labours of other societies,—a sentiment which, we are happy to add, was warmly hailed by the whole meeting. Our limits do not allow of our attempting to give reports of the addresses delivered at the anniversary meetings of our numerous religious and charitable societies; but the publication of the interesting Report read at this meeting will enable us to lay before our readers an account of the proceedings of the institution during the past year. We cannot, however, withhold the expression of our regret, that no allusion was made to the Society's proceedings in Barbadoes. In ranging from North America to Southern India, the friends of the Society omitted to mention their own slaves, whose labours on their plantations augment their funds 'for propagating the Gospel in foreign parts.' We confess, however, that we gather a favourable presage from this silence: it is clear that the friends of this Society do not consider either the retention of slaves, or the appropriation of the produce of their extorted labour to purposes of general benevolence, as circumstances calculated to interest the British public in behalf of the institution. Let then the friends of the unhappy slave come forward manfully in the Society and plead his cause; and let them never relax their efforts till the Society can fairly expurgate itself from the guilt of being slave-holders, and from the incongruity of watering the tree of life planted in India or America, with the tears and the blood of unhappy Africa. We are aware that the Society has done something towards improving the temporal and the spiritual condition of their bondsmen; but bondsmen they still are; and, so far as any thing has yet been effected or proposed, in hopeless, perpetual, and interminable slavery. We trust that another Porteus will be found to advocate the cause of the Society's bondsmen, who cannot plead their own cause; and even should some pecuniary sacrifice arise from restoring them to the freedom which no individual or society has any just right to deprive them of, the Society will gain tenfold more by the benevolent zeal of the British public, to whom such an act of Christian philanthropy would be the strongest recommendation. We ourselves know of individuals zealously affected to the Society's object; but to whom it is absolutely a point of conscience, not to cast in their mite to a fund contaminated by the produce of extorted slave labour. We write frankly, it may be warmly, because we wish well not only to the slave, but to the Society; and we are doubly grieved that its members should incur the guilt of being willing slave-holders; or that their example should be pleaded by others, or rest as an incubus on the efforts of those enlightened and benevolent men who are seeking the best welfare, both for this world and that which is to come, of many hundreds of thousands of our oppressed fellow-subjects in our slave colonies."—*Christian Observer for May.*

The Reviewer of *Memoirs of a West India Planter*, observes—"We have several times had occasion to advert to the reserve of the conductors of the Society for the Propagation of the Gospel, in reference to the slaves on their plantations. We are glad to find that this subject also has arrested the attention of Mr. Riland; and we trust that the friends of the Society will be induced to institute a full inquiry into it. Mr. Riland furnishes the following statements:

"The Society for the Propagation of the Gospel hold plantations in Barbadoes under the devise of Colonel Codrington. On this very estate Mr. Coleridge found, in 1825, a driver! An extraordinary apology for the retention, by a Christian corporation, of an estate worked under the whip is offered by Edwards, who says—'They are induced, from the purest and best motives, to purchase occasionally a certain number of negroes, in order to divide the work, and keep up the stock. They well know that moderate labour, unaccompanied with that wretched anxiety to which the poor of England are subject, is a state of comparative felicity,' &c. &c. I doubt whether, in 1793, a single member of the Society had the slightest knowledge of the practice on the Codrington property. It is a question of some importance, how far an association, instituted for the express purpose of diffusing Christianity, is justified in putting into its treasury the fruits of slave labour. The Society, as might have been supposed, has always been under a cloud. Bishop Porteus made a vain effort, about fifty years ago, to stimulate this corporation to look into the concerns of their trust-estate, in order to some plan for the general instruction of slaves; but all to no purpose! His attempt was discussed at a committee-meeting, and in four hours rejected. 'Thus,' says the Bishop, 'was a final period put at once to a most interesting and important subject: and the spiritual condition of near half a million of negro slaves decided in four hours. That the particular plan offered to the Society might stand in need of improvement, and that a better might be substituted in its room, is very probable. I would have given my hearty vote for any wiser plan in preference to my own. It was not the *mode*, it was the *measure*, I had at heart. That no other plan should be adopted or proposed, nor any one effectual measure taken for the conversion and salvation of near 300 slaves, who were the immediate property of a *religious*—the Bishop's own italics—'society, did, I own, a little surprise me.'—Hodgson's Life of Porteus, 1813, p. 88.—But the very last Report of this institution is very unsatisfactory. It contains no statement of what has been received from the toil of the Society's slaves, neither of any expenditure in their favour. We find, indeed, that Messrs. Daniel and Trattle (who are these?) have paid in 3542*l.*; but from what sources is not recorded. In the synopsis of the Society's missionaries, catechists, &c., the stations in Barbadoes are wholly omitted! There is in the payments an item—'Paid for a piece of plate voted to Mr. F. Clarke, 101*l.* 4*s.* 6*d.*'"—*Christian Observer* for July.

MR. EDITOR.—A few days since, my attention was invited to the above notices of the proceedings of the Society for the Propagation of the Gospel, which have appeared in the pages of the *Christian Observer*; and I know not whether was greater my surprise at attacks upon the Society proceeding from such a quarter, or my grief at the uncharitable, I might almost say insidious, nature of the opinions therein expressed. Upon the subject of the meeting just mentioned, it may be allowable to state, that many warm friends of the Society indulged an ardent expectation, that the zeal displayed by the Society on that occasion would be met, on the part of what is termed the religious world, with a kindred feeling, and that if no pecuniary advantage accrued immediately to the Society, at least a more kindly spirit might be produced amongst those, whose bounty flowing in different channels is devoted to one common purpose—the propagation of the Gospel of Christ. The effect thus anticipated was actually produced, according to the very confession of the writer in the *Christian Observer*; for whilst he acknowledges "that the whole of the addresses evinced an earnest zeal for the promotion of Christian missions, under the auspices of this venerable Institution;" he also adds, "several of the right reverend and other speakers took especial occasion to advert in terms of great candour and conciliation to the kindred labours of other societies—a sentiment which, we are happy to add, was warmly hailed by the whole meeting." I would willingly believe that the writer was sincere when he recorded the impression thus produced upon the meeting,—an impression certainly very favourable to the

Society. But, Sir, when I find that throughout the remainder of the observations in the number for May upon this meeting, expressions are uttered, such as those which I shall presently quote, and insinuations made against the Society, of such a nature as are calculated to produce, in uninformed minds, feelings of as hostile a character towards the Society as those which mark the most violent opponents of West-India slavery, I reject as false the pretence of friendship to the Society which the writer of that article makes in the outset, and I look for his real opinions in the nature of his attack. What shall we say to the candour of one who first affects "to regret that no allusion was made in the public meeting to the Society's proceedings in Barbados," and then pretends to account for the silence, by insinuating that that is a part of the Society's work, of which it is ashamed and afraid to speak? The writer of that article fully explains the nature of his regret at the absence of all allusion to Barbados, for, lest any of the persons who are his readers, should be, as he fancies, deceived by that silence, he takes care to supply all the intelligence which he deems to be wanting, and to put the fact of the Society's being possessed of a West-India property, and consequently being owners of slaves, in the most unfavourable, I might add hateful, point of view. The exertions made by the Society for the benefit of its slaves are evidently not altogether unknown to the writer, but they are slightly mentioned "as a *something done* towards improving their temporal and spiritual condition," whilst the fact of the Society's possessing slaves is enlarged upon and represented in terms, such as any one educated in the school of Christ and St. Paul ought to have been ashamed to employ in any cause, much less when the object is to inject scruples of conscience into the minds of the many, so as to prevent their contributing their mite to the general designs of the Society.

Observe, Sir, what terms this writer employs:—he first talks of the Society's appropriating the produce of their (the slaves) *extorted* labour to purposes of *general benevolence*. I am not, Sir, here purposing to discuss the whole question of the duties of masters and slaves; nor to inquire whether the phrase *extorted*, may or may not be applied to that labour which, if St. Paul is any authority, it is the duty of every slave, who is a Christian, to devote to his master's use. I complain of the insinuation, which the word is intended to convey, that cruelty extorts from the slave his labour. If to compel the idle to work be extortion of labour, then I conceive the Society's agents do extort labour; here in England, either starvation or the tread-mill is the extortioner of labour from the idle or the profligate. What are the means taken upon the Society's estate to counteract the love of idleness to which human nature is prone, I know not: that it is not the whip, is certain, for corporal punishment is abolished on the estate; but even if it were the whip, surely it is but splitting hairs, to draw distinction between the tread-mill and the whip, or to say that it is cruel to give a man a stripe across the back for idleness in the West Indies, and that it is not cruel for the Chamberlain of London to send refractory apprentices to Bridewell, to endure the whipping of a jail, and to practise the Sisyphean labours of the tread-mill, from morn till night, for weeks together. But, Sir, if it is uncharitable and unjust to the Society, to

apply so insidious a term, as that of *extorted*, to the labour of those slaves, whom Providence has blessed above all their brethren in the West Indies, in placing them under the care of a Christian corporation, the statement is perfectly untrue which insinuates that the produce of the slave's labour is applied to the general purposes of the Society. The whole revenue arising from the West India property to the Society is expended in supporting the College upon the estate, and in ameliorating the condition of the slaves. The Society has not as yet been able to fulfil all those purposes of General Codrington's bequest, which have in view the benefit of the white inhabitants of the West Indies; but, in the mean time, they have not been neglectful of their duty to their slaves; they have done all in their power to advance their spiritual and temporal condition, and the surplus revenue, which amounted in 1826 to 34,000*l.* consols, is regularly invested, and kept by itself, as a separate fund, to be appropriated to the fulfilment of the intentions of the original testator, whose trustees the corporation is. There is, therefore, not the least foundation for the insinuation, that the produce of slave labour is expended in general benevolence; it is expended where it ought to be, in Barbados, in educating the whites, and civilizing the slaves. The husbandman is, in the fullest sense, partaker of the fruits of his labour. We shall advert presently to the evidence afforded by an impartial observer to the condition of the Society's West India estate; in the mean time, I cannot but notice, with heartfelt sorrow, that the Christian Observer should have appealed, in terms so calculated to injure the Society, to the passions of the multitude, and should have made the very discharge of the duty imposed upon the Society by General Codrington a source of crimination to the Society, and a hindrance to its usefulness in other quarters of the world. The Society is charged "*with the guilt of being slaveholders.*" Their fund is spoken of, "*as being contaminated by the produce of extorted slave labour;*" and whilst the writer pretends his knowledge of persons who are zealously affected to the Society's object, and to whom it is a point of conscience not to contribute to this contaminated fund, he produces the result of his knowledge, in such a manner as proves, that he fully concurs with these persons, and that he recommends their example for imitation. The writer would seem to advise the Society to set free their slaves, and to sacrifice at the altar of liberty all the power, which the present condition of the slaves affords, of making them disciples of Christ, and communicating to them the word of salvation. I know, Sir, that the sentiment which I am about to utter will be little in accordance with the writer's prejudices, but it is the result of much inquiry relative to the condition, both of the white inhabitants, and of the slaves in the West Indies; and therefore I hesitate not to assert, that if slavery in the West Indies be abolished, before the white inhabitants are brought back to the practice of the duties of Christianity, and before the coloured people are better instructed in the knowledge of the truth, the increased ignorance, barbarism, sensuality, and violence, of the freed slaves will present far greater obstacles to their conversion, than the most glaring examples of white men's profligacy now presents to the accomplishment of so benevolent, so glorious a design. Were the Society to emancipate

its negroes to-morrow, what would such a proceeding effect, but the scattering the flock which is guided under truly Christian shepherds; what would it be but to expose the slave to all the temptations to apostacy from the faith, which bad examples would suggest; to deprive him of the means of grace, which, through the care of the Society, he now enjoys; to eject him, like the prodigal son, from his home, and to compel him to feed on husks, instead of having his soul nourished by the bread of life. The writer calls these slaves the Society's bondsmen, and the term is used in a Jacobin and not in a Christian sense. How different is the tendency of his writing, supposing it repeated to the slaves, from that consolation which the apostle Paul, (1 Cor. vii. 21.) and after his example every Christian, would afford to the slaves of such a Christian family, as that which is formed by the slaves of the Society's estate. "Let every man abide in his calling wherein he is called. Art thou called, being a servant, (*δοῦλος*,) care not for it; but if thou mayest be free, use it rather, for he that is called in the Lord, being a slave, (*δοῦλος*), is the Lord's freeman; likewise also he that is called, being free, is Christ's servant, or slave.*

My animadversions have hitherto been confined solely to the remarks of the *Christian Observer* in May 1827. I proceed now to examine the particulars of an attack upon the Society for the Propagation of the Gospel of a more serious nature, which apparently proceeded from the same pen, and is contained in a Review of a work, which appeared in the July number of that Journal. The first charge against the Society is nothing more than a repetition of the insinuation, that the conductors of the Society observe "a reserve in reference to the slaves on their plantations." "We are glad to find," says the Reviewer, "that this subject also has arrested the attention of Mr. Riland, and we trust that the friends of the Society will be induced to institute a full inquiry into it." That this subject has arrested the attention of Mr. Riland and his Reviewer, I am more sincerely and heartily glad than I suspect either Mr. R. or his Reviewer will be, when I shall convict them both, if not of gross calumny, at least the most unpardonable ignorance of the proceedings of that Society, which they have ventured to censure. The object both of Mr. Riland and his Reviewer is, first to charge the Society with the crime of being owners of slaves; secondly, with indifference to the condition of those slaves; and, thirdly, to insinuate that the Society is so ashamed of its conduct as to practise concealment. Now, Sir, upon the first charge, I have yet to learn that slavery is a condition forbidden by Christianity. I find many passages in the Scriptures relating

* The apostle proceeds,—“Ye are bought with a price, be ye not the servants of men.” Some difference of opinion exists among the commentators upon the meaning of this passage. It is perfectly in accordance with the style of the apostle's writing, and with his phraseology, if we interpret these words, as forbidding the converts to become the slaves of men, i. e. of those Jewish teachers, who, forgetting the release from the Mosaic observances, purchased for his people by Christ, still would put the disciple under the bondage of the law, and compel them to be circumcised. But I should be very willing, for the sake of argument against a mere abolitionist, to accept the literal interpretation, as directing the converts not to sell themselves into slavery; for surely that cannot be so horrible a state of existence into which it needed the apostle's advice to persuade men not to place themselves.

to the duties of slaves, but I find not any intimation that the master is bound to release his slaves from their duty, or that the institution was permitted only to the hardness of men's hearts, like some one or more customs of the Mosaic law. But whatever guilt the Society may, in the opinion of some persons, incur, for being the possessors of an estate in the West Indies cultivated by slaves, the Reports of the Society for five years successively, from 1822 to 1826, give the most convincing proof that the Society is not guilty of the second charge of indifference to the welfare of the slaves; and that the third charge of reserve and concealment is so unfounded, that Mr. Riland and his Reviewer must shelter themselves under the excuse of total ignorance of the Society's proceedings, if they will avoid the charge of calumny.

I shall examine presently Mr. Riland's attack upon the Society; but I shall best prepare the minds of my readers for the exposure of Mr. Riland's uncharitableness and ignorance, if I give an account of what has actually appeared in the Society's Reports, for the last five years, respecting the condition of their slaves. In 1822, I find the Society reporting, the having had many difficulties to encounter in law-suits respecting the Codrington estate, in the erection of buildings, in losses from hurricanes,—that a minister has been provided for the negroes, whose whole attention is directed to their improvement in moral and religious knowledge,—that schools upon the National System have been formed, and regulations made to allow the negroes time during the week for the cultivation of their own provision grounds, so as to enable them to attend to the religious observance of the Sabbath without interruption. Report 1822, p. 50.

In 1823, the Society occupied seven pages of its Report with a statement of the plan observed in the treatment of the slaves on the Society's estates. So little appearance is there on the part of the Society of any reserve, that I must confess I was a little surprised at the unguarded manner in which the statement was made, that until the year 1818, no regular system of religious teaching was established, but that the young were under governesses, and the minister, who had the care of the scholars of the college, *occasionally* instructed the slaves. The Report is drawn up under distinct heads, and details the method pursued in the religious instruction of the negroes in the education of the children. It also contains many interesting particulars relating to the habits of the slaves in the observance of marriage, the pastoral care shewn them by their minister, and their general treatment; the latter head is so interesting, and so triumphantly refutes every insinuation made against the Society, that I cannot forbear to give it at length.

GENERAL TREATMENT OF THE NEGROES.—Previously to the commencement of their daily work, warm tea is handed round to every individual. Their scene of labour, from sun-rise to sun-set, is alleviated by two regular suspensions, of half an hour for their breakfast, and an hour and a half for their dinner. This latter meal is dressed for them against their return at noon; so that the interval is passed in refreshment, without care or fatigue. While occupied in the field, draughts of water are constantly supplied, by a person appointed for that purpose; and in more wearisome work, a refreshing beverage of punch is very frequently mixed, and sent out to them.

Their labour has been much lightened, by the introduction of the plough; and it has been, for years, the object of the Agricultural Society, to devise and encourage measures for diminishing manual toil.

Punishments of a severe nature are very rarely inflicted; and the general substitution of confinement for corporal chastisement, has been found to answer all the ends of correction.

Every mother having *eight* children alive, has the undisputed enjoyment of the whole of Thursday: and the Saturday afternoon, throughout the year, is allotted to those who have *three* living. The alternate Saturday afternoon only, is granted to the other labourers, during the crop.

The Hospital is a new and very commodious building. There are five apartments, so constructed as to admit safe ventilation, opening into a gallery for the use of convalescents. There is another division—a lying-in room; but it is entirely at the option of the mother to occupy this or her own house, during the month. The visits of the Apothecary are daily, and a nurse attends constantly on the sick. In cases of dangerous illness, the very best medical or surgical aid is called in, without hesitation, and without regard to expense.

Very little labour is exacted from pregnant females; and great consideration shown them while nursing their children. Each child receives a supply of baby-linen, and when a month old, is presented with a dollar.

There is a neat nursery, with a superintendant, in which the young children are kept, while their mothers are engaged at their work. Here they remain during the day, accessible to their parents, till of an age fit to be employed in picking grass, sweeping the door, &c.

The portion of food allotted them, besides the meal daily cooked for them, is so abundant, that they are enabled, by the superfluity, to pay for making their clothes, to raise stock, and to sell a part at the town-market.

Their houses are generally of stone, with a thatched roof. Around them is a patch of land, under neat cultivation; and this little property they have permission to leave, at their decease, to any relative or friend, being a slave on the estate.

At the end of the crop, a day is given up entirely to rejoicing. They have a dance in the yard, which the Attorney, Chaplain, and others are invited to witness; and a comfortable dinner is provided for them on the occasion. On the death of any one, the near relatives have the intermediate time between the decease and the interment; and all on the estate leave their work one hour earlier, to attend the funeral.

These regulations being pursued, under the humane direction of Forster Clarke, Esq. Attorney, and Mr. Samuel Hinkson, Manager, there are now fifty-three more slaves on the estate than there were in the year 1815, though three Mulattoes have purchased their liberty, and no purchases been made.

A disposition on the side of the Proprietor to impart, and of the Slave to receive, religious instruction, is evident; nor can there be a doubt, but that an efficient system of religious tuition, interwoven with some judicious immunities, under the guidance of clergymen of the Established Church, through the subordinate agency of Catechists, will be readily embraced by most Proprietors, and will promote the gradual civilization and eternal good of the Slaves themselves. —Report, 1823.

JOHN H. PINDER, Chaplain.

There are several points established in this extract, attested by the signature of the chaplain of the slaves, which I cannot but briefly notice as tending to convince persons, that whatever the slaves on other estates may be, the Society's slaves cannot be an unhappy people. 1. There is no corporal punishment allowed on the estate—*ergo*, the whip is abolished. 2. The quantity of food allowed so much exceeds what is consumed by the slave, that the savings from it is a source of the slave providing himself with many comforts. 3. The slave may bequeath his little plot of land, at his decease, to any relative or friend upon the estate who is a slave. 4. Three slaves had purchased their liberty.

In the Report of 1824, twelve pages are occupied in extracts of

correspondence, relative to the religious condition of the slaves—which, to use the words of Mr. Pinder, the chaplain, p. 195, “afford satisfactory evidence of numerous and attentive assemblies on the sabbath, of full and regular attendance on the day and Sunday school, as well as of increasing communicants. These are proofs of the means of grace being duly revered, and they prepare us for expecting the consequent influence on the lives of the recipients, manifesting itself in honesty, truth, quietness and exemplary conduct.”

In 1825, some very interesting particulars were communicated by Mr. Pinder, which tended to throw much light upon the moral and domestic habits of the slaves: and I should hope, that the handsome testimony given by the Governor of Barbados, and by the local governors of the Codrington College, to the services of Mr. Forster Clarke, the attorney of the estate, to his ability and integrity, will sufficiently justify the Society in having testified their gratitude to him for his care of the religious as well as temporal interests of their people, by voting a piece of plate to him of one hundred pounds value.

In 1826, the Report contains only one short letter from Mr. Pinder; but even this short letter, when united to all the information contained in the preceding reports, will be deemed by a candid reader as not uninteresting, from the incidental proofs which it contains of the continued exertions of Mr. Pinder. And again does the Society acknowledge its obligations to Mr. Clarke, for the continued improvement, not only of the resources of the trust, but of the condition and increase of the negro population. What then, I indignantly ask, becomes of all the insinuations of concealment of facts relative to the condition of the Society's slaves? Had Mr. Riland, or his Reviewer, read the Society's reports, they would never have dared to say one-twentieth part of what they have jointly uttered. A little more of Christian charity, and a little less of party zeal, would have made them pause awhile before they vented charges which, if true, affect the whole hierarchy of our Established Church, and no inconsiderable number of clergy and laity, as exemplary in their piety, as they are eminent in talent and in station.

I shall now proceed to Mr. Riland's charges against the Society, which have all the mischievous tendency commonly attendant upon statements containing only half the truth. He first states, that Mr. Coleridge found, in 1825, a driver upon the Society's estate, and not having troubled himself at all to inquire what the Society had done upon the estate, or what was the driver's business to do, he jumps at once to the conclusion, that the slaves on the estate are urged to labour by the cart-whip, and accordingly casts a slur upon the Society, calling it “a Christian corporation which retains an estate worked under the whip.” Had Mr. Riland read the Society's reports, or asked information of the friends of the Society, he might have learned, from Mr. Pinder's evidence, that corporal punishment is not, nor has been for some years, practised upon the estate; and a little further inquiry into the state of West India slavery, might perhaps inform him, that the whip is gradually falling into disuse, and that in most well-ordered estates, it is only used as a punishment for theft and other crimes. But with the cessation of the use of the whip in the hand of the person who

acts as foreman of the slaves in their work, the name of driver has not as yet expired; and even in estates where the driver is not allowed so much as to carry a stick, the name is still retained,—a monument indeed of the barbarism of former times, yet a clear testimony of the degree of improvement, which within so few years has been effected. The whipping-post and the stocks remain in many country parishes:—what should we think of a foreigner who should report, that the common people in England are redeemed from vagrancy by the use of the whip, and that drunkenness is punished by the stocks? Names and things often remain long after the use of them is exploded. Be it then that Mr. Coleridge found a driver—did he drive, I ask? Mr. Coleridge says no such thing—and I do not for my own part believe, that except to drive the cattle, a whip is ever employed upon the estate either as excitement or punishment, for it is, as above shewn, expressly contrary to the rules laid down to employ any corporal punishment. Mr. Riland was sharp-sighted enough, in page 132, of “Six Months in the West Indies,” second edition, to detect the existence of a person called a driver on the estate;—this is one of many instances which might be adduced, of persons reading and quoting only as much of a book as suits their purpose. Why, if in detriment to the Society, he quoted one passage from the work just mentioned, did not Mr. R. give the Society the advantage of the testimony, which the author of Six Months in the West Indies—he that found the driver—so willingly affords in favour of the Society’s conduct towards our negro brethren;—a testimony the more valuable on this very account, that while Mr. Riland unjustly reproaches the Society with having done nothing for the benefit of the negroes, since Bishop Porteus made proposals to that effect fifty years ago, Mr. Coleridge rather finds fault with the Society for appropriating so much of its revenues to the benefit of the blacks, in hindrance of the designs of the founder, who contemplated chiefly the advantage of the whites.

“The trustees of Codrington College comprise (says Mr. Coleridge) a large portion of the learning and virtue of England—their *disinterestedness is perfect, their intentions excellent, their care commendable*. Their disposable funds are ample, and the trust estates remarkably flourishing. They deserve their prosperity; their zeal for the welfare of their slaves is most exemplary, and they have gone to the utmost bounds of prudence in advancing the condition of those negroes whose happiness and salvation have been committed to them. A chapel and a school have been erected almost exclusively for their use, and a clergyman fixed among them, whose talents, kindness, and simplicity of manners are not more remarkable than his judgment and his piety. The attorney and manager are both of established character; the buildings, especially the hospital, in good order, and the negro huts comfortable. Under these circumstances, and with these means in their possession, the trustees incur a heavy responsibility. They have indeed a perfect right to assume the power of providing in a Christian manner for slaves in a Christian land, *and they should treat all malignant insinuations of breach of trust with a righteous scorn*; but they must at the same time remember, that the object of the charity is to educate the whites, and let not them or the public think this object exclusive of the other; so far from it, I am convinced that one of the most effectual measures for bettering the slaves, would be a thorough and humanizing education of the masters themselves.”—Page 56.

But one of the most serious charges brought by Mr. Riland, and fostered by his Reviewer in the Christian Observer, is founded upon

some proceedings of Bishop Porteus fifty years ago. What those proceedings were I have not had the means of ascertaining; but if I admit, for the sake of argument, that all that Bishop Porteus proposed to the Society was right and possible to be done, but that he could not, in 1783, persuade the Committee of the Society, after four hours' debate, to concur with him—what, I ask, has this to do with the present management of the Society's trust estate? Mr. R. may if he pleases, and if he thinks it just, abuse men who are no longer alive to defend their motives and conduct;—if he and the *Christian Observer* choose to wage war with the dead, they may for the present have the field to themselves; they may charge the Committee of 1783 with supineness, with ignorance, with stupidity, but let them beware how they entangle in their operations the living worthies of our time; let them not dare to insinuate, that all that Bishop Porteus attempted has not been more than achieved by his successors. For ought that I know, the present flourishing condition of the estate may be the result of those very efforts, which the good Bishop deemed to have been made in vain. Few men, who sow the seed of great designs, live themselves to reap the fruit of their hallowed toils. Little more now remains to be said. I trust I have proved the *Christian Observer* to have been guilty of ignorance and partiality of no ordinary character, and that I have vindicated the Society from the charge, either of mismanaging their property or being ashamed of their proceedings. Annual Reports of Societies must always be unsatisfactory if the reader expects, from a single Report, to know all that a Society has done during a long and diversified scene of operation. Mr. Riland ought, however, in justice to have made himself better informed; and the *Observer* ought not to have taken advantage of Mr. Riland's ignorance, to attack, in one of the most popular religious journals, a Society like that for the Propagation of the Gospel, and to implicate the Archbishops and Bishops of our Church in what he is pleased to term "the guilt of being slaveholders." Mr. Riland, however, is not so ignorant as he pretends to be when he mildly observes, that the sources from which Messrs. Daniel and Trattle have paid in 3,542*l.* to the Society's account, is not recorded. From what does the value of a sugar estate arise but the sale of sugar? Mr. R. knows well enough that the produce of an estate arises from the toil of slaves, and he might have seen on the other side of the account, if he had pleased, the amount of bills drawn for the expenses of the estate; how large a portion of which is actually expended upon the slaves, he must be well enough versed in West India transactions to know; or if he does not, he has no pretension to write a novel founded upon fact, and to give to it the title of "*Memoirs of a West India Planter.*" Mr. Riland, and with him the *Christian Observer*, in an affected tone of pity, which has the appearance of contempt, remarks that "the Society has been always under a cloud." What the cloud is they do not inform us; but the real case is, that it is not the Society, but Mr. R. and his friends, who are under the cloud—the cloud of ignorance and of prejudice—that cloud which the friends of the Society are now labouring so earnestly to dissipate, by making the public at large fully acquainted with their proceedings and designs. He must be ignorant of the world who perceives not the value of being abused. The schism which now

divides the Bible Society would have broke out years ago but for the perpetual attacks of its opponents, which kept its forces united and on the alert. If the writer in the *Observer* would but repeat for the next six months a series of attacks similar to that which I have endeavoured to repel, I am verily persuaded, that his very charges would give such publicity to the exertions of the Society, as would raise up many friends and cause the funds of the Society to go on increasing more than in proportion to the frequency of the attacks. The Society for the Propagation of the Gospel courts investigation into all her proceedings and conduct; and why?—because she has nothing to fear, and every thing to gain by the scrutiny; she has nothing to conceal; for whatever faults she may have, these she is willing to mend. Her Reports are artless—too much so for this wily generation, but here is not a line in them that is not believed to be true; nor is any attempt made to put a false colouring upon transactions, or to represent her labours as more successful than they really are. Her cause is the cause of the Episcopal Church of England; and, like that Church, if she be not wanting to herself, she will, by God's blessing, triumph over opposition both at home and abroad, and spread her tents over the isles of the Gentiles, and fill the "earth with the knowledge of the Lord, as the waters cover the sea."

Dec. 1827.

I remain, yours, &c.

S. H. P.

MR. HARTE AND THE PARISH OF 'ST. LUCY, BARBADOS.

Mr. Editor.—It is with a feeling of deep and very painful interest, that in common, I believe, with every Christian Englishman who has read your last Number, I have perused the narrative of certain recent occurrences in the Island of Barbados. The statements contained in that melancholy detail appeared to me at first sight to carry with them so little the air of probability, that I was disposed to consider myself as under some misconception. I sat down therefore to a second examination of them, and, I say it with unfeigned sorrow, my last impression is even worse than the first: I question whether the warmest opponent of the West India system has ever made out a case, which, in all its bearings is less creditable to the holders of slaves, than those persons have in this instance furnished against themselves.

The charges against Mr. Harte are, chiefly at least, of a nature so distinct as to admit, if true, of the most conclusive evidence; and they are at the same time of so grave a description, that without something like proof, no man, who cares for the interests of truth, and justice, and religion, would in common life venture to make them against any Christian minister. Of these charges, however, not only has no proof been adduced, but it is quite clear, from the whole statement, that they have not the shadow of a foundation. The principal grievances, as urged by the Vestry Meeting of April 21, 1827, are, the "offensive sermon on Easter Sunday," a sermon which, having been since read verbatim by the Bishop, has received his Lordship's entire approbation;—and Mr. Harte's "disgraceful conduct, whilst administering the Holy Sacrament of the Lord's Supper, thereby endeavouring to alienate their slaves from a sense of their duty, by inculcating doctrines of

equality inconsistent with their (i. e. the slaves) obedience to their masters, and with the policy of this island." (C. R. p. 766.) The history of which inculcation, &c. is simply this: "At the last table," says Mr. H. "which was not filled with the whites, I took care that the vacant space should be occupied by the coloured people; but the consecrated elements were administered in no instance to the coloured before the whites." (C. R. p. 770.) What would the vestry have done if a coloured or black Christian brother had presumed to appear at one of the earlier tables, and to have kneeled down between a couple of worthies with a whiter complexion? What, I ask with concern, would even Mr. Harte himself, a clergyman though he be of the Church of England, have in such a case ventured to do? As to the additional Articles of Accusation preferred by the parish vestry, (C. R. p. 772, &c.), if any intelligent person can read them without a strong suspicion that they were concerted merely to support a cause, which the advocates of it felt not to be the best in the world, I would recommend to him the otherwise superfluous labour of looking at Mr. Harte's reply. He will then be satisfied, that the charges are not only unsupported by evidence, but that they have no foundation in fact; and that, however prejudice and passion might have brought the worthy members of the vestry to a sort of belief in the truth of these allegations, their original hostility to Mr. H. must undoubtedly be referred to some other cause.

I profess myself to be as little satisfied with the *manner* in which this affair has been conducted, as with the charges themselves.

We will suppose, for the sake of argument, that Mr. H. had acted throughout in the way represented by his accusers; what is the course which members of the Church of England, who were anxious only for redress, would naturally adopt? They would meet as quietly as possible, and would draw up a plain statement of their grievances, and present it to the Bishop; having done this, they would wait a short time at least for his Lordship's decision. But what is the course which these persons pursue? In the first place, forth comes the Churchwarden with an advertisement in the Barbados Mercury, earnestly requesting a public meeting of the inhabitants, &c. in four days, and drawn up in terms exceedingly offensive and insulting. (C. R. p. 766.) Among the resolutions passed at this meeting is one which orders that copies of them be sent to his Excellency the Governor, and the Lord Bishop of the diocese, stating moreover, "that the inhabitants of this parish venture to hope that his Lordship" (we suppose the Bishop is meant, not Lord Combermere) "will restore the peace and tranquillity of the parish, by adopting such measures as may in his wisdom seem expedient to relieve them from those insults and injuries of which they complain." (C. R. p. 766.) But what says the previous resolution? It declares, that in a most important particular they have taken the matter into their own hands, expressing "unequivocally their determination to refuse the Rev. W. M. Harte admission into their estates, and to prevent as much as possible all intercourse between him and their slaves:" and what is the concluding clause of the very resolution which professes to refer the case to the wisdom of the Bishop? "*a termination of which (viz. insults and injuries) can only be effected by the removal of Mr. Harte, the present incumbent, who has deservedly lost the confi-*

dence, respect and regard of every white inhabitant in the parish:"—they are willing to defer to the wisdom of his Lordship, provided that the Bishop will adopt their own; but only with that condition. It is not unimportant to observe, that these resolutions were published in the three newspapers of the island. Well: the Bishop professed his readiness to institute an inquiry: had he at once dismissed Mr. Harte, all would have been right; but as to *inquiry*, that is quite another affair. Accordingly the churchwarden writes, under date of July 4, that the vestry, "after a full and mature consideration, &c. forbear appealing to the Ecclesiastical Court on the charges which they have to prefer against Mr. H. until he may be condemned or acquitted of certain charges which are intended to be exhibited against him at the next Court of Grand Sessions, and for which purpose the necessary proceedings will be immediately instituted against him." (p. 767.)

Next comes a copy of the warrant, dated July 5, and then a goodly array of nine charges, which were published in the Barbados Mercury of July 31, and most probably in the other papers of the island. The case has been heard before two magistrates, who concurred in dismissing it. You tell us, Sir, that the parish threaten to bring the question before two other magistrates; this then, I suppose, is West India law.

Now, Sir, that Mr. H. may have "lost the confidence, respect and regard of every white inhabitant of the parish," as the vestry affirm, appears to be highly probable; but if he had lost it on the grounds alleged, is this the course which the vestry would have pursued? I fear many who read this statement, will think that the charges in question do not supply the real cause of their hostility, but that they indicate a hostile spirit previously existing, and for which no public reason has been assigned. If I mistake not, the following observations will throw some light upon the subject.

Among other documents given in the C. R. of the last month, is a letter from an individual who is attorney, it seems, to the Rev. Mr. Brome, a clergyman, who is said to be now in England. In that letter I find the following passage: "Any one who reads your publication (Mr. Harte's), would imagine that I gave no encouragement to the religious instruction of the slaves. Now be it known, that upon every estate for which I am attorney, religious instruction is daily afforded the young negroes, and the said estates are all open to the catechists, excepting those in your parish. The conversion of the slaves, is a measure on which all planters are now actively engaged: for although you would wish to make it appear we are knaves, we are not altogether fools, and we well know that a Christian slave is more docile, tractable and valuable, than a licentious heathen slave." (C. R. 777.) Very good words these!—but permit me to ask how far they are borne out by facts? and I will confine myself entirely to your last Number. Is it true then, that the various attempts on the part of the Rector to promote the religious instruction of the slaves, as stated in pp. 768, 769, 770, are correctly detailed? Is it true that these several plans were abandoned in succession on account of the discouragements, sometimes amounting to public insults, experienced from the whites? Is it true that the attempt to suppress Sunday dances, with the view

of promoting attention to religious instruction, was met in the manner described, and that the catechist was from that time refused admission into the plantation of the Rev. Mr. Brome himself, that same plantation of which the zealous letter-writer cited above is the attorney? Is it a fact that John Matthews, overseer of Bourbon Plantation, acting under the order of Mr. Hinds (p. 780), forbade the whole of the slaves on that property from going to church at all, and that too when neither Mr. Harte nor his catechist were allowed to attend the estate? Is Mr. Harte under some mental hallucination, when he speaks of the disrespect cast upon the ordinances of the church, as shown in the fact of his not being permitted, on the estate of the Rev. Mr. Brome, to perform the rites of interment over a Christian slave, and of his application being treated by the manager with contempt? or are we to attach no credit to the statement, that since the passing of the resolutions of April 21, not only has the Sunday schools for slaves been discontinued, but the negroes have, with very few exceptions, never been seen at church? I suppose that these questions admit of only such answers as must immediately occur to every reader of your pages. Mr. Harte appears to have been for a time sufficiently popular with his parishioners; to what date are we to refer the change in their sentiments and feelings? precisely to that, in which he entered with zeal upon the instruction of the slaves? I much fear that this is the impression which the statement before us must excite; that this is the conclusion to which a stranger would naturally come; most contrary I hope to fact, but that as the case is reported he can hardly avoid it. Must not, then, Mr. Brome's attorney be heard with some reservation, when he expatiates upon the ardour and activity of the planters for the religious instruction and conversion of their slaves? And must we not infer, that if Mr. Harte had shewn himself less earnest on these points, he would probably have been permitted to live in peace?

I am aware, Sir, that the conclusion at which I have arrived may seem to be deduced from the conduct of a few individual managers and attorneys: I confirm it, then, by a direct appeal to the recorded words of the parish vestry of St. Lucy, April 21, Resolution third. After declaring that any attempts proceeding from the ministers of religion, to destroy the distinctions, &c. must tend to endanger the safety of the white inhabitants, &c., what is the practical hint with which they conclude the resolution? that the designs and motives of *such* persons are to be viewed with jealousy? No: or "that unhappily such things tend to excite in the proprietors a jealousy, often perhaps unjust, against Christian teachers generally? No: but that these attempts are injurious in exciting in the proprietors a *JUST* jealousy against the *DESIGNS* and *MOTIVES* of those who are appointed to the office of the religious instruction of the slaves!" The words necessarily apply to the clergymen of the Church of England, who are thus appointed, and to all of them without exception.

The question, therefore, Mr. Editor, is really what you have stated it to be; viz. whether a clergyman may or may not henceforward go on in the conscientious discharge of his duty, as laid down in the rubrics and liturgy of his church, and looking only to the Bishop as the legitimate judge of his conduct. If the system attempted by the

parish vestry, and by certain managers and attorneys in Barbados, is to be sanctioned and carried into effect, then farewell to the due religious instruction of the slaves, and to the honour and character of the Church of England in our West India possessions! But I will not anticipate an evil of such magnitude: I still indulge the hope, that by the exemplary conduct and wisdom of the Bishop, the breach may yet be healed, and even the vestrymen of St. Lucy may be brought to a better mind. Every friend to the planters and proprietors of those islands must wish most devoutly for such a result: had it been the intention of the planters, &c. of Barbados, to alienate from them all respectable men of all classes in this country, I am persuaded that measures more decisive in this view than those recently taken by them could not be devised, and no time should be lost in adopting a different system.

I am, &c.

A. B.

ON THE METHOD OF REASONING IN SERMONS.

There is no stronger excitement to accuracy in reasoning than the expectation of a reply to our arguments; no greater temptation to over-statement in our propositions, or incorrectness in our inferences, than the consciousness that no reply will be permitted. This temptation lies in the way of every preacher. We would therefore recommend those who are beginning to practise the composition of sermons to scrutinize their own arguments, as far as is in their power, with the watchfulness of an adversary; to consider with themselves how one who may differ in opinion on the point in hand, would be likely to reply to what they propose to advance. They would thus learn never to over-state their subject,—never to put it forward in a false degree of importance, or to assert it with a pretence of certainty, beyond what they can sufficiently establish. The gainsayer would cease to triumph in the refutation of unsound arguments, and finding no point on which he can exercise his skill in reply, will be more likely to listen with a disposition to receive the truth.

C. G.

SERMONS IN AID OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE & SOCIETY FOR PROPAGATING THE GOSPEL.

MR. EDITOR.—In your last number you have suggested “as an excellent means of benefiting the Societies, that the clergy should, soon after the appearance of the annual Reports, inform their congregations of what had been effected during the preceding year.” You will perhaps be gratified by learning that your advice is sanctioned by the opinion of the Maryland Convention, which has passed the following resolution:

RESOLVED, That this Convention being deeply impressed with the importance of missionary labours, both foreign and domestic, with a view to diffuse a proper understanding of the subject, and to awaken among the people a love and zeal for missions, do recommend to the Clergy of their diocese to read before their people at stated periods, at least once every three months, such an abstract of missionary information, as they may deem conducive to those objects.

M.

INSCRIPTION ON THE MONUMENT ERECTED IN MEMORY OF
BISHOP HEBER, AT MADRAS.

Composed by the Rev. THOMAS ROBINSON, M. A.

M.S.

VIRI ADMODUM REVERENDI ET IN CHRISTO PATRIS
REGINALDI HEBER S.T.P.
PRIMO COLLEGII ÆNEI NASI IN ACADEMIA OXONIENSI ALUMNI
COLLEGII DEINDE OMNIUM ANIMARUM SOCII
PAROCHIE HODNET IN AGRO SUO NATALI SALOPIENSIS RECTORIS
APUD SOCIETATEM HONORABLEM HOSPITII LINCOLNIENSIS PRÆDicatoris
POSTREMO AUTEM EPISCOPI CALCUTTENSIS
QUI IN IPSO ADOLESCENTIE FLORE
INGENII FAMA
HUMANITATIS CULTU
OMNIGENÆQUE DOCTRINÆ LAUDE
ORNATISSIMUS
EA OMNIA IN COMMUNEM ECCLESIE FRUCTUM AFFERENS
SE SUAQUE DEO HUMILLIME CONSECRAVIT
IN SANCTISSIMUM EPISCOPATUS ORDINEM
BONIS OMNIBUS HORTANTIBUS ADSRIPTUS
ECCLESIE APUD INDOS ANGLICANÆ INFANTIAM
NON PRO VIRIBUS SED ULTRA VIRES
USQUE AD VITÆ JACTURAM
ALUIT FOVIT SUSTENTAVIT
ADMIRABILI INGENII CANDORE
SUAVISSIMA MORUM SIMPLICITATE
DIVINÆQUE ANIMI BENEVOLENTIA
USQUE ADEO OMNES SIBI VINXERAT
UT MORTUUM
ECCLESIA UNIVERSA PATREM
ETIAM EXTERI PATRONUM CARISSIMUM
DESIDERARENT
NATUS DIE APRILIS XXI A.D. MDCCCLXXXIII
SUBITA MORTE PRÆREPTUS JUXTA URBEM TRICHINOPOLIM
MORTALES EXUVIAS DEPOSUIT APRILIS DIE III
ANNO SALUTIS MDCCCXXVI ETATIS SUE XLIII EPISCOPATUS III
MADRASENSES
NON SOLUM CHRISTIANI SED ET ETHNICI
PRINCIPES MAGNATES PAUPERES
AD HOC MARMOR EXSTRUENDUM
UNO CONSENSU ADFUERE.

MEMOIR OF ARCHDEACON DAUBENY.

THE late REV. CHARLES DAUBENY, D. C. L. Vicar of North Bradley, Wilts, and Archdeacon of Sarum, was the second son of George Daubeny, Esq. a highly respected merchant of the city of Bristol. This gentleman, descended from an ancient and noble family, was distinguished for his excellent understanding, exemplary piety, and zealous attachment to the Church of England; and to his early and affectionate care the subject of this memoir thankfully attributed the formation of those sound and virtuous principles of which he experienced the value in after life. At the age of eight years the Archdeacon was placed under the care of the Rev. Mr. Harris, of Phillips Norton, Somerset, and at thirteen years he was removed to Winchester: his talents and industry, which were manifested at an early age, were here rewarded by two of the College medals, and the peculiar patronage of the Head Master, the celebrated Dr. Warton. But his progress in this honourable course was retarded by a severe illness, the effects of which he felt for several years. At the age of eighteen he obtained a scholarship, and afterwards a fellowship, at New College, Oxford. About this time he lost his revered and excellent father, and his mother did not long survive; thus was he deprived at a critical period of life of parental control, and the comforts of a home, and obliged to seek the protection of distant relations or accidental friends. On attaining his majority he became possessed of an independent fortune; which, added to an elegant person and accomplished mind, made his society much courted, and frequently placed him in situations of temptation and danger. But the precarious state of his health obliged him to be careful amidst the gaieties of a College life;—a circumstance he always regarded as a merciful dispensation. In 1770 he quitted England, to travel for the recovery of his health; and after spending some time at Paris, he wintered at Lausanne. Here he cultivated an acquaintance with the celebrated physician Monsieur Tissot, who strongly recommended the waters of the German Spa: the Archdeacon passed a second winter abroad at this

fashionable place, which was crowded with foreigners of distinction and English travellers; amongst the former was the Princess Dashkoff, in whose suite the Archdeacon was introduced at the courts of Berlin and Petersburg in 1774; and returning to England in improved health, in the autumn of the same year he proceeded to his studies at New College. About two years afterwards he was ordained deacon by Dr. Lowth, Bishop of Oxford, and the week following admitted into priest's orders by Dr. Terrick, Bishop of London. In the course of the same year he succeeded to a fellowship of Winchester College. He had not resided more than two years at Winchester when the Vicarage of North Bradley was offered to him. The living had never been occupied by a Fellow of the College, and had fallen into a state of general dilapidation and disorder. Divine Service was performed only once on a Sunday, and was very thinly attended. The parish abounded in sectarians, and the population was wild and uncivilized. The income of the incumbent was reduced to about 50*l.* per annum. Nothing indeed could be more discouraging than the aspect of the place and its inhabitants; nor could any minister have undertaken such a charge, but one who, like the Archdeacon, was possessed of some fortune.

The Archdeacon married Miss Barnston, daughter of W. Grey Barnston, Esq. of Woodford in Essex, a lady of independent fortune, accomplished manners, and most amiable character, who proved the source of his greatest happiness for forty-seven years. They at first resided at Clifton, the vicarage at North Bradley not being habitable. Here he renewed an old intimacy with the Rev. Mr. Calcott, then vicar of Temple Church, Bristol; a man of primitive manners, great piety, and a divine of the old school, to whom the Archdeacon always expressed himself much indebted for the correct notions which, in the early days of his ministry, he had imbibed on the fundamental principles of his sacred profession. It was most fortunate for the Archdeacon that he

married a lady whose religious feelings and taste for retirement were in unison with his professional duties; they therefore quitted an elegant fashionable place without regret, to bury themselves in a remote country parish, totally devoid of society or local advantages, for the sole purpose of devoting themselves to the important charge which he had undertaken. The Vicar's first attention was directed to his church and vicarial premises, which were both in a miserable condition. The church was newly paved throughout; the east end, and beautiful window in the chancel built, and the whole completely repaired; the duty increased to full service, and the sacrament administered monthly: the vicarage house was chiefly rebuilt, with walls for the most part enclosing the gardens and premises:—several cottages with their gardens were purchased and pulled down to enlarge the premises. The accomplishment of all these objects cost, in the first instance, upwards of 3000*l.* while the Vicar could not possibly expect compensation for such expenditure, not having at any time raised the vicarial tithes so high as 180*l.* per annum. But the object which he desired was attained:—the vicarage of North Bradley was made worthy the acceptance and residence of the future Fellows of Winchester College. The ignorance and barbarous manners of the population at this time were such, that they opposed their worthy pastor in all his plans and improvements, and would often pull down his walls while building, and destroy the trees recently planted. But this zealous minister had evils of a still more disheartening nature to encounter in a place overrun with dissenters of the worst kind, who were alike unmoved by the friendly advice, unbounded charities, and personal exertions of their pastor. In 1785 he published a friendly and affectionate address, &c. to his parishioners, with prayers for families annexed: three years after he printed his Lectures on the Church Catechism, which were originally delivered from the desk to the children of his Sunday School, as evening lectures; which, with evening prayers, formed a *third* service at the Church at six o'clock, an

hour which he hoped might bring some of the wandering sheep of his flock back to their church. Subsequently he delivered other lectures at the same hour; but alas! his meritorious exertions met with but partial success. Soon after their marriage the Archdeacon and his lady lost their first child; and afterwards they had to lament the lingering illness of their eldest boy, a child of great promise. On his account they spent the winter of 1788-9 at Hyeres, in the south of France. In the spring of 1789, they passed through Paris, then in a very disturbed state, and visited Versailles, shortly before the destruction of the Bastille. From Paris they proceeded to Spa, for the purpose of consulting a friend and eminent physician, by whose advice they spent the ensuing winter in Italy. After a residence of two years abroad, they returned home in the hope that their child had acquired health; but it pleased God to remove him shortly afterwards from their anxious cares. In consequence of suffering from the dampness of the country, the Archdeacon and his Lady usually passed the winter at Bath, the parish being left under the care of a resident curate. At a short distance from the vicarage the Archdeacon built a parsonage house, which has always afforded most comfortable accommodation for his curates. For several years the Archdeacon was anxiously engaged in promoting a plan which he originated, to erect a *Free Church* in the city of Bath, where church accommodation for the lower classes was grievously wanted. After inviting the attention of the public by some letters in the Bath paper, he preached a sermon on this subject at Queen's Square Chapel, which so deeply interested his hearers, that 1200*l.* were immediately subscribed. He himself contributed about 500*l.*, and was indefatigable in promoting this pious work, drawing the plans himself, and closely superintending the structure of the Church. The first stone was laid in 1795; and in 1798 this handsome building, containing free sittings for 1360, exclusive of the galleries, was consecrated by Dr. Moss, Bishop of Bath and Wells, and called Christ Church. Thus this zealous

man had the satisfaction of laying the foundation stone, and completing the first free church that was ever erected in this country, and of officiating therein as minister for fifteen years. The success with which this example has been followed was always a high gratification to his mind. Dr. Douglass, Bishop of Sarum, frequently came to Bath for the benefit of his health, and was well acquainted with Mr. Daubeny. In 1805 he offered him the Archdeaconry of Sarum in terms highly flattering and gratifying to his feelings. In 1808-10 the Archdeacon built and endowed an almshouse and school in his own parish. The endowment for the pensioners in this asylum, together with a salary for the schoolmistress, is vested in the Warden and Fellows of Winchester College.

Towards the close of 1816, the Archdeacon had a paralytic stroke, which affected the left side, and also his articulation; but his intellects were not in the slightest degree impaired; he recovered from this attack in an extraordinary manner, and never afterwards appeared to suffer from its effects; retaining to the last the full vigour of his faculties, both of body and mind. The year following he built a Poorhouse, capable of containing twelve persons, which was completed and opened in the year 1818. The Archdeacon had, previous to this, given up his ministry at Christ Church, Bath, his health not permitting him to undertake the evening duty; but he continued to officiate in his parish at North Bradley throughout the summer. A considerable part of his parish called Southwick and Rode, being too distant to attend their parish church, the Archdeacon, in 1822, entered into a proposal for erecting a *Free Church*. The Warden and Fellows of Winchester College, several of the Bishops, and other friends to the Establishment, subscribed liberally to the undertaking; and the plans of the new church were all drawn, when the Archdeacon was taken so severely ill, that his life was for some time despaired of. During his illness his mind was dwelling constantly upon the intended new church. He requested to see his old and valued friend, the Rev. Samuel Hey, of

Steeple Ashton, to whom he gave very particular directions respecting it. He spoke of it with enthusiasm, as if a vision was before his eyes. Having settled all things relating to this object, so dear to his heart, he dismissed all earthly cares, and partook of the sacrament with his family. His mind was in a most happy state; he frequently spoke of his readiness to die, and his desire to quit the world: his sole anxiety appearing to be to reconcile his family to an event which he felt to be inevitable, and which they were hourly expecting. In this state he continued for several days; when early one morning he addressed his daughter, who was watching by his bed-side with undiminished fears, "*I believe now that I shall recover; I have been told that my work here is not yet done: God will raise me up to do his work, in completing the church which I have in hand.*" From that hour, to the astonishment of all, his spirits and strength gradually revived, and he seemed as firmly persuaded of his ultimate recovery, as he had before been of his death. About three months from this time, he was sufficiently strong to return to North Bradley, and shortly after the foundation stone of the new church was laid. The Archdeacon, although in his seventy-seventh year, rose before six in the summer, and about seven in winter. He usually passed the first half-hour in his garden, where he was wont to sing the Morning Hymn and other chaunts with great power and cheerfulness; he then went to his devotions and reading until breakfast; he afterwards retired to his study, from which, except when in the country, he seldom departed till summoned to join his family at dinner. In the evening his son-in-law generally read aloud for his amusement until he retired to his study, a short time previous to going to bed. Thus, amidst his children and grandchildren, passed the evening of this good man's life, their chief aim being to wean him as much as might be from his studies; but it was in vain; he always replied "that he could not be idle, and would not be useless; that he must work so long as he could, and wished to die in the harness."

The new church was completed

about the close of 1824. We extract the following account of the consecration from "The Living and the Dead."

To this hour I remember the effect—and I question whether aught but the chilling approach of death will efface it from my recollection—which the Archdeacon's air and manner produced upon me the last time I ever saw him officiate. It was at the consecration of his church at Rode. I call it *his* church, because to his influence—to his exertions—to his judicious and unbounded liberality, it owes its existence; because it was embellished by his taste; and completed under his constant and unwearied superintendence. The expression of countenance as he accompanied the bishop up the aisle, repeating the consecration service—those who witnessed, will ever remember, though they cannot describe. Joy—gratitude—humility—devotion—all were imaged forth in that dark and full beaming eye.—It told of difficulties surmounted—of obstacles overcome—of holy triumph—of heaven in view. Nor was the scene subsequently, at the altar, less imposing. There stood prominently before it three venerable figures, whose united ages could not fall short of two hundred and forty years. The Bishop of Salisbury, bending under the pressure of age and infirmity, occupied the foreground. On the right was Dr. Daubeny, on whose erect and manly form time seemed hardly to have dared to lay his withering hand; on the left, the Vicar of Steeple Ashton, whose tottering gait and silver locks bore out the assertion that he was verging on his ninetieth year. Around them were to be seen in clustering attendance, the junior clergy, with whose glowing countenances and youthful figures, these aged dignitaries formed an affecting contrast. They had nearly finished their course on time's eventful journey; with the others, it was just begun.

The church is a perfect picture. Built in the most beautiful style of Gothic architecture—on the summit of a hill—in the midst of the most enchanting landscape—looking down with an air of protection upon the hamlet that is scattered at irregular intervals below it—and completely isolated from every other object—it forms a feature on which the eye of the most fastidious critic may repose with transport. Its cost is reputed to have exceeded ten thousand pounds; of which the Archdeacon alone contributed three. "It is my legacy," he said to me at Bradley, after the consecration was over, "to the Church of England." The books for the reading desk are the gift of the Archdeacon's

grand-children! being, as I heard the little ones joyfully relate, "the savings of our pocket-money towards grandpapa's church." The plate for the communion was presented by the Archdeacon; and there is a fact connected with it so emblematic of his simplicity of heart, and to my mind so expressive of his character, that I cannot forbear recording it. Some months previous to the completion of Rode church, its indefatigable supporter was so severely attacked with illness that his recovery was deemed hopeless. Acquainted with the opinion of his medical men, and perfectly coinciding in it, he calmly and steadily betook himself to settle his affairs, and especially every particular relating to his church. "Let the communion vessels," said he to his old friend Mr. Hey, "be as handsome as can be made—but plated. I have always condemned those who have placed unnecessary temptations in the path of their fellow mortals; and I am earnest that the last act of my life should hold out to others no inducement to sin."

The Archdeacon afterwards built a manse for the minister, in the same Gothic style; expending altogether upon these pious works between 4 and 5000*l.* exclusive of about 3000*l.* which were subscribed towards it. The duty of this church seemed to be a fresh stimulus to his exertions, frequently officiating in it, although distant nearly four miles from Bradley. His health was of late much improved, and his mind actively employed in writing his Charge, and preparing his two last works for the press. The Archdeacon entered on his *last* visitation, accompanied by his son-in-law, with great alacrity and cheerfulness. The day after he delivered his Charge the following insertion appeared in the *Devizes Gazette* :—

The Venerable the Archdeacon of Sarum yesterday held his visitation at Salisbury. His charge was listened to with the warmest emotions of admiration; it embodied every thing relative to the times; it was decided but benevolent. "Mercy and truth met together, righteousness and peace embraced each other." When we beheld the man of fourscore years in the midst of his clergy, it recalled to our mind the day when the venerable patriarch, on the verge of eternity, was occupied in instructing and blessing his children. What a "crown of glory" is the hoary head, when moving in the paths of righteousness. May those to whom his admonitions were directed imi-

tate his apostolic example, and the Church will appear "fair as the morning,—bright as the sun, and terrible to her enemies as an army with banners."

The three following days the Archdeacon visited at Hindon, Warminster, and Melksham; and returned home in excellent health and spirits, and without experiencing the slightest fatigue. On the Sunday following he read the communion service at his parish church in the morning, and preached in the evening at Rode Church, with his accustomed energy. The next morning he said he had passed an unquiet night, and soon after breakfast he retired to his room. In a short time his daughter was summoned, when she found him sitting by the bed-side, apparently faint; but before she could call for assistance her venerable parent fell to the floor. Being raised in the arms of his children, he instantly recovered, and said, that he was seized with pain on his chest soon after he laid down, which he supposed had caused his faintness. The pain was relieved, and cheering hopes were entertained that he would soon be as usual. But, alas! the pain soon returned, and continued, with little intermission, through the day. When most severe he turned to his daughter and said, "I hope that I am not impatient, but this pain is hard to bear; I never felt any thing like it before." At another time he said, "My child, I am giving you all a great deal of trouble." His hands were frequently clasped and raised, and his lips moved. Once he was heard to say, in a subdued tone, "Oh! might it, or may it, please the Lord *now* to take me." No expression of impatience escaped him; he took every remedy which was prescribed, and at intervals conversed with his usual cheerfulness. His sufferings seemed considerably to abate, but still he appeared extremely restless. In the evening, his medical attendant coming in, he spoke to him cheerfully, but observed, that he thought the pain was increasing. Soon after he complained of sickness; and in a moment closed his eyes, and sunk gently into the arms of his attendant.

Thus died this good and venerable man; so imperceptibly, that not a single struggle or sigh escaped him. By those

who dearly loved him; by his family especially, who daily saw him in full possession of his faculties, alive to every call of duty and affection; by *all those* it is deeply felt as a sad, an irreparable bereavement. But when they recal the period of his former sickness; when his soul, at the expected approach of death, was full of resignation, of hope, and immortality; and know, that it was his own firm conviction, that he was then raised up to fulfil a blessed work, which has been most happily completed, to the comfort and joy of his heart; surely they ought to derive their highest consolation from the reflection, that this pious and upright man, like the "wise virgins," had long since "trimmed his lamp," he had nothing more to do than to obey the blessed call, and "go forth to meet the Bridegroom."

It is now proper that we should say a few words respecting the Archdeacon's character. We say much, but we speak safely when we affirm, that he was a truly honest man. Possessed of great firmness of mind, and the most ardent love of *truth*, he appeared to have a natural aversion to every thing mean or unworthy, and to despise all arts of flattery and obsequiousness. Perhaps few persons, possessed of his mental and personal advantages, ever sought so little the opinion or distinctions of the world. His reluctance to mix with the gay, and his reserve towards strangers, was often construed into pride, by those who knew little of his character; this, together with the natural firmness of his mind, rendered him unsuited to the world in general. It was the remark of the pious and learned Mr. Jones, of Nayland, "that *being quite right* stood more in a man's way than being a *good deal wrong*." Thus the Archdeacon was *too* orthodox, *too* upright, *too* rigid in his notions of right and wrong, to associate generally with the world. His feelings were of the most susceptible kind, which, added to a delicate and nervous frame of body, often painfully overpowered him, and caused him to suffer acutely under all domestic afflictions. His temper was *quick*, but free from the smallest tincture of bitterness and moroseness; so much so, that if he was conscious of

hasty expressions, there was a returning flow of kindness which more than atoned for the momentary ebullition. His disposition was open and generous; thinking *no evil*, he feared *none*; and his mind was so *incapable of suspicion*, as often to expose him to the arts of the designing. Casual observers sometimes thought that the Archdeacon was sparing in his expenses. True it is that he was frugal in his household and personal expenditure; but the charge of penuriousness can never be levelled against a father, who, during his *lifetime*, made all his children independent, providing most liberally for them; while the many monuments of his benevolence, especially within his own parish, (to which his contributions amounted to 15,000*l.*) and the constant flow of his charities, speak sufficiently to prove, that whatever might be gained by his virtuous self-denial, was bountifully dealt out towards the poor.

In his daily habits and conversation, there was no affectation of singularity, no austerity of manners; he loved and promoted innocent pleasure. He was a great lover of music—sacred music

forming one of his highest gratifications. His taste for drawing had been early cultivated, and was productive of much pleasure and interest during his travels abroad: he painted in oils as well as in crayons. These light and elegant pursuits were however resigned for the graver studies of his profession, and those pious labours which in after life wholly absorbed his time and thoughts. His piety was that of the *heart*, which seeks neither display nor observation. It is only by a perusal of his daily journals, *since his decease*, that even those who were daily in the habit of conversing with him have traced, to the full extent, the spiritual state of his affections, and his entire devotion of himself to the service of his blessed Master.

The Archdeacon was so long and so widely known to the world as an author, that we do not think it necessary to mention his literary merits here. It was our intention to have given a list of his publications, but we find the series so long, commencing in 1776, and continuing till 1827, with but short intervals, that we are compelled to deny ourselves that pleasure.

MONTHLY REGISTER.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

[Bangor District Committee.—Extract from the Report.]

WELSH SCRIPTURES.—At the foot of this Report will be found a summary of the books sold during the last year. When compared with the summaries of former years it may appear small, and in fact it is so; the reason, however, is obvious. This circumstance then arises from a cause which is of all others the most gratifying, namely, that the wants of the lower orders, as they refer to books of the higher class, as Bibles, Testaments, and books of the Common Prayer, have been, in a very great measure, supplied. In reference to this subject, however, we must be allowed to lament, that the poor of the Principality, who can read the Scriptures only in their native language, have not yet been supplied with a body of notes, or with any commentary, upon the Word of God in their own tongue, to which the pastor of the Church of England can conscientiously

or consistently recommend them to apply for resolving of difficulties in doctrine, or for information on moral duties.

Steps have been taken by pious and active individuals in our Universities, and communications have passed between them and the respective Bishops of the Welsh sees, towards the effecting this most desirable work; and we are sanguine enough to hope, that another year will not pass before the Church of England in Wales shall possess a commentary upon the Holy Scriptures which she may call her own; and thus command an advantage which is now possessed by every sect of Christians not in communion with the Establishment. Great, however, is the gratitude which individuals of every religious denomination owe to the Church of England in this Principality. Through the pious exertions of the Society for

Promoting Christian Knowledge, the Scriptures were disseminated at a time when no other society existed for the dissemination of them. From the year 1748 down to the year 1809, this country received a supply of Bibles and Testaments, amounting in all to 80,000 copies; and from the year 1812, when this Diocesan Committee was formed, down to the present year 1827, this diocese alone has received a supply of Bibles, Testaments, Prayer Books, and Religious Tracts, amounting to 64,411 copies, which, added to those distributed in the other dioceses of North and South Wales, will make an amount of about 30,000 books received from the stores of the Society for Promoting Christian Knowledge.*

NATIONAL SCHOOLS.—The periodical examinations of the several national schools in this neighbourhood, and in the county of Anglesea, have taken place as usual. Eleven schools have been examined, which having been brought into competition with each other, have had the effect of shewing the advantages of the mode of national instruction, in those schools where due atten-

tion has been paid by the respective masters; and has proved that the want of due results in others, is solely to be ascribed to the indifference of the master to the interests of his poorer scholars, and to the selfish feeling, which induces him to forward the views only of those who are not instructed gratuitously. To the superintending care of the Clergy, the committee looks with confidence; without this, the master who would do his duty, loses his best earthly reward; without this, the master who wishes to neglect his duty, sins unrestrained against the rising members of his Church, weakens the efficiency of the national system of instruction, and injures society at large. It is presumed also, that the Clergy, who assemble in such numbers at the periodical examinations of the children of their parishes, would feel their zeal was rewarded, could they obtain the attendance of the resident laity, at the examinations, as they now obtain their kind and liberal co-operation, in the general support of these institutions.

J. H. COTTON,
Secretary.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE AND SOCIETY FOR PROPAGATING THE GOSPEL.

Newcastle-upon-Tyne District Committees.

WE have received, with much pleasure, an account of the *first* exertions which have been made in this large and important district in behalf of these venerable Societies. We believe, on a former occasion, we noticed this town, among many others, as being deficient in zeal in supporting the great and Christian cause of providing for the spiritual wants of their poorer brethren at home, and of converting the unenlightened heathen. Believing that this deficiency arose mainly from a want of knowledge—a proper conception of the nature and objects of the Societies,—we commend the mea-

sures which were adopted by the vicar and his clergy. They issued a brief but sufficient statement of the designs of these Institutions, and earnestly appealed to the hearts and consciences of their parishioners to discharge a plain and positive duty. This document was attested by the signatures of all the clergy of the town, that nothing might appear wanting to insure it proper attention. Soon after, on the 25th of November last, two Sermons were preached in two of the churches, one in the morning by the Rev. J. B. Sumner, and the other in the afternoon by the Rev. W. S. Gilly, names too well known to need any addition. The churches were crowded to excess, and it is calculated that not less than 5000 persons were present; so dense indeed was the mass, that the attempt to make a collection in the churches was much hindered, and the plan of holding plates at the doors appears not to have been adopted. On the following day a PUBLIC MEETING was held to establish a District Committee, and further

* "A translation of Bishop Blomfield's Manual of Family Prayers into *Welsh* has been adopted, upon the recommendation of some of the Prelates more immediately connected with the Principality; and in order to secure greater correctness in the printing, arrangements have been made for printing this and other *Welsh* Books in Wales."—*Extract from the Report of the Society for Promoting Christian Knowledge for 1827.*

to invite the attention and contributions of the public. The Vicar of Newcastle was called to the chair, and he stated that the Bishop of the Diocese was prevented filling that situation by numerous engagements. In addition to all the Clergy of the District, and the Rev. Messrs. Sumner and Gilly, the Rev. Thomas Gisborne, and the Rev. John Sandford lately preferred by the Bishop of the Diocese to the Vicarage of Chillingham, and a few laymen, took their stations on the platform.

Before we proceed to give an account of many excellent and interesting speeches which were delivered, we feel compelled to state the impression received by the perusal of some of them. The speakers appear to us not to have sufficiently considered the peculiar and distinctive character of the Societies whose cause they advocated. Do not the members of the Church of England believe, that within her pale "the purest form of communion is found, and the best external means are provided, for worshipping the Father in spirit and in truth?" (Bp. Sumner.) Should it not, then, be the endeavour of every honest churchman, by all the means in his power, yet in the spirit of love, to extend the influence of his church? Do not, therefore, the venerable Societies we have mentioned, deserve especial praise, *because* such is their grand and leading object? Are they not to be commended, *because* they strive to disseminate the Gospel truth in all sincerity, yet with those forms and ordinances of grace which the Church of England deems highly expedient and of apostolic origin? Our church holds that the Bible, without note or comment, contains all that is necessary for man to believe and practise; yet being firmly persuaded, that her polity is well fitted to advance the glory of God and the salvation of sinners, that her comments explain and illustrate and enforce the sacred text, she honestly and fairly, through the medium of these institutions, invites others to walk in that way, which she knows to be safe. Hence she scruples not to send out with the Bible her most evangelical commentary, the Book of Common Prayer, and adds tracts and exhortations, written in conformity with her doctrines. Our church fully

admits the right of private judgment; but she knows also, that it is her duty to remind her people, "that they are morally accountable for the exercise of that right." (Bp. Kaye.)

We regret that we must now be more particular in our remarks, for we must advert to the following passage, which we find in the reported speech of the Rev. Thomas Gisborne:—

The doctrine of Christ was universal love; and for the sake of Christ we *ought* to support all institutions that have for their purpose the extension of his kingdom. It had been stated, early in the day, that the different religious societies all tended to the same result—to effect one common object, the knowledge of salvation by the Lord Jesus Christ. In corroboration of this unity of purpose, he was happy to state, that the two old Church of England Societies, and the Bible Society, and the Church Missionary Society, had each contributed 5000*l.* towards the erection and endowment of Bishop's College, in Calcutta, to instruct a Christian priesthood, and furnish native missionaries for our immense empire in India.

The inference that we draw from these words is this, that it is the duty of Christians to support alike all institutions which have a religious object; and to give an example, that it is the duty of churchmen to subscribe to both the Society for the Propagation of the Gospel and the Society for Missions to Africa and the East, commonly called the Church Missionary Society. If this be the meaning of the Rev. Gentleman, does it not involve a serious charge against those members of our church who give their support to one Society only? Viewing it in this light, we shall shortly state our reasons for thinking that a churchman may honestly confine his contributions to one. Suppose he can afford to give four guineas annually towards missionary objects. Mr. Gisborne would perhaps say, Give two to one, and the same to the other. Our advice would be, examine the constitution, enquire into the present state of each Society, and that which you judge the safest and the best, that support with all your means. It is not enough that a society has a religious object; with what success, and in what manner is that object pursued? We confess we prefer the Society for the Propagation

of the Gospel; its objects are co-extensive with those of its fellow labourer; its managers are the Bishops of our church, and the superior clergy resident in the metropolis. Here we have a sufficient pledge that its operations will be carried on with wisdom, and we know that its labours have, under the blessing of God, been successful. We know, indeed, that in the Committee of the other Society, there are excellent and pious men, but still the security, in our opinion, is not so ample: we doubt their judgment in formally recognising the sermon preached before them at their last anniversary, and in annexing it to their annual Report; thus adopting a Calvinistic confession, and declaring, that in the pulpit of the Church of England, the gospel is not preached. In making these remarks, we fear not the charge of jealousy and aversion, for we feel *none*. May the heathen be converted! May the kingdom of God come! Whoever advance this cause, our prayers are with them. And we honestly and truly believe, that we best perform our part in this great work, by supporting the Society for the Propagation of the Gospel in Foreign Parts.

We are induced to give here a short statement respecting Bishop's College, and we beg to say, that our information is derived from a history of the establishment, read at the request of Bishop Heber, at a Meeting of the Bombay District Committee.

"The Society for the Propagation of the Gospel in Foreign Parts, is the body to whose influence and exertions this foundation is to be attributed." In 1818, the Society placed a sum of 5000*l.* in the hands of Bishop Middleton, to be appropriated in whatever manner might seem to him best for the propagation of the gospel in India. The Bishop suggested the establishment of a mission college near Calcutta; and this proposition was immediately adopted by the Society. A petition, accompanied by a memorial of the Society's past proceedings, was presented by the President the Archbishop of Canterbury, and the Archbishop of York, to the Prince Regent, who was graciously pleased to authorise a collection throughout England "in furtherance of the eastern operations

of the Society." The sum collected amounted to upwards of 50,000*l.*

"It was under these auspices, and with that confidence of a permanent endowment, which these new resources of the Society and the liberality of the British nation afforded, that the first Prelate of our Indian diocese commenced the foundation of Bishop's College." An appropriate piece of ground for the site of the College was granted by the Government of India to the Incorporated Society; and among several smaller gifts to the building fund, we must notice the splendid donation of 5000*l.* by the Society for Promoting Christian Knowledge, and of the *same sum* by the Church Missionary Society to Africa and the East. A draft of the proposed statutes was prepared by Bishop Middleton, and forwarded to England; and these, with a few alterations, were adopted and ordained by the Incorporated Society. We will give one extract:

THE COLLEGE PROPERTY.

The College Estate, granted to the Incorporated Society by the Supreme Government of British India, in the name and on the behalf of the Honourable the East India Company, together with any additions to the same already made, or which may hereafter be made, as also the fabric, with its appurtenances, and all funds destined to the support of the College, or to the carrying on of its designs, and all property, real or personal belonging to, or connected with the Society's Missions or Schools, are vested in the Incorporated Society for ever; *with whom also is the government, and the absolute and entire control of the College*, except so far as any power, jurisdiction, or authority, is or may be otherwise delegated by these Statutes, or by any other authentic act of the said Society.

In these statutes, too, the Society declares, that it "endows 20 theological scholarships in the College for students, from any part of the continent and islands of Asia, under British protection and authority," to be employed as missionaries, schoolmasters, or catechists. The Society for Promoting Christian Knowledge has founded five scholarships at 50*l.* each per annum, for clerical students, to be denominated Bishop Middleton's Scholars, and has established one Tamul teacher at the same salary; and

it is with the highest gratification we state, that the Church Missionary Society in 1821, approving of the plan and reposing a generous confidence in the Incorporated Society, gave a further donation of 1000*l.* to the College, adding a confident expectation that the same grant would be annually repeated. In the same excellent spirit, a vote of 5000*l.* was made by the British and Foreign Bible Society, "in aid of that important branch of the proposed operations of the College, the translation of the Scriptures into the languages of India." As soon as the buildings were completed, the Incorporated Society sent out a collection of books to the value of about 1000*l.* for the use of the College. The annual expenditure of the Society, on behalf of the College, is at present above 4000*l.*

It is most satisfactory to record the following resolution agreed to by the Bombay Committee; for it gives the opinion of persons who were capable, by their own experience, of estimating the prospects and object of the College:

RESOLVED,—That this meeting, being impressed with a high sense of the principles and proceedings of the Society, is further persuaded that Bishop's Mission College, founded by the Society near Calcutta, presents a safe and practicable method of propagating the Gospel among the nations of this country, by the gradual diffusion of knowledge, the superintendence and publication of religious tracts, the Liturgy and versions of Scripture, and the education of persons qualified to act as preachers of the Gospel, and schoolmasters.

We will now give a few extracts from the proceedings of the meeting at Newcastle. The worthy Vicar read an excellent account of the Societies, for which we must observe the public are primarily indebted to a pamphlet, ascribed to the Rev. J. C. Wigram, the exemplary Secretary of the National School Society, and noticed in our number for June last, page 353: this publication cannot be too generally known and circulated.

William Chapman, Esq. in conclusion, observed,

I am now reminded of the last words uttered but very lately by a faithful minister, and bright ornament of our church, on

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taking leave of a Christian brother of the same devoted spirit with himself. He held his hand, while, with the eye of faith, he appeared to penetrate within the veil, and earnestly exclaimed, in reference to his service to his Master, "we are but half awake!!" I am certain nothing but the Spirit of Christ can awaken us to our spiritual duties—can alone give us any apprehension of the love of God, of the value of an immortal soul, and of the glories of redemption. He alone can impress His love on our hearts, of which we may easily speak, but not so easily feel; and until it be felt, we are very slow to appreciate his example, and obey his divine command, 'as I have loved you, love ye one another.'

The Rev. J. B. Sumner, after reading the names of the officers of the intended District Society, remarked,

We look abroad into the world, and see men engaged in pursuing their own advantage, often with very little attention to the interests of others. We see them following up the concerns of time, and too frequently losing sight of the far more important concerns of eternity. Looking on the surface of the community, this is the aspect it presents. But these Societies shew that there is another aspect; something below the surface: they shew us a voluntary association of persons united with no view to their own advantage, but solely for the benefit of their fellow-creatures: united with no view towards the present world, but solely towards the interests of another. May I not add, especially when I consider the persons of whom the committee now before me is composed, that we see the same persons who are actively employed in the needful duties of life, leaving, for a while, their business, and neglecting their pleasures, that they may serve the cause of God and mankind, and not without effect.

We are quite sure the advocates of the Societies never serve their cause so effectually, as when they give their hearers information respecting their past and present operations. General observations, however excellent, create not so permanent an interest as facts. Hence, on this account especially, we have read with much satisfaction the speech of the Rev. Robert Green. We regret we can only extract the concluding paragraph:

In England, certainly, there is no need of that question of St. Paul,—“How shall they believe in him of whom they have not heard, and how shall they hear without a preacher?” For in the terms of the

same apostle,—“The word is nigh you, even in your mouth, and in your hearts.” The gospel of Christ, thanks be to God, has gone over the whole of this blessed land; and the poorest man in the nation may, if he so pleases, hear it on every returning Sabbath-day, from the reading-desk and the pulpit. But it is not so in those countries in which the Society’s missionaries are labouring; and anxious as they are to render it so, anxious as they are to increase and extend their operations, that cannot be done unless we come forward and furnish them with the means of carrying their benevolent designs into execution; if we do not so, perhaps thousands of souls may perish for lack of knowledge, and then will not the sin lie at our door? I trust, however, that an appeal will never be made in vain to the British public; more especially, when the object of that appeal is to enable others to provide for the spiritual wants of our fellow-creatures. And I augur well for the success of the general designs of the Society, from the alacrity manifested by the laity throughout the empire, to co-operate with the clergy in spreading the knowledge of the gospel. We know enough, I think, to excite us to join heart and hand in this pious work, and to stimulate us to fervent prayer, that the Lord of the harvest, who alone can bless the increase, would send forth more labourers into his vineyard. With a boldness, then, which my station in this town can alone warrant, I would now venture to ask you to give your aid to this Society, not merely by donations, but also to come forward with annual subscriptions, and join us, your ministers, in forming and supporting a District Committee for this town and neighbourhood. By so doing, you will most effectually co-operate with this Society; by so doing, you will be the means, under Divine Providence, of giving to others, what I am persuaded you yourselves consider as the choicest of God’s gifts—the blessing of the everlasting gospel.

The Rev. W. S. Gilly observed, that public meetings and public appeals accorded with the manners, the tempers, and the wishes of the people of England; according first with the spirit of the constitution, the principle of them had intermingled itself with the concerns of religious and charitable bodies, which, if they desired the public to take an interest in them, must cheerfully and openly tell the public, at public meetings, what they had been about, what they had done, how it had been done, and what remained to be done.

The reverend gentleman proceeded to say, that, in turning over some of the former Reports of the Society for Pro-

moting Christian Knowledge, he had found the following lamentation over the inadequate success of that Society:—“It commenced its labours with firm, but unassuming confidence, trusting in the intrinsic excellence of its designs for success in a Christian land. But while, amidst its manifold exertions, it *refrained from display and parade, noiseless and unobtrusive, they attracted but little of public observation.* A knowledge of them was confined, for the most part, to the persons who were actively engaged in the cause; and thousands of those who were daily receiving their benefits, were ignorant of the source from which they were derived. Hence, though occupied in all that is grand in human projects, the advancement of the temporal and eternal happiness of man, it not only missed that fulness of patronage to which it reasonably looked, but has certainly, in proportion to the sphere of its operations, and the importance of its views, been less generally known to the public, than perhaps any other charitable institution in the kingdom.” This eloquent *exposé* spoke volumes. It shews why our two most ancient Church Societies have not received that fulness of patronage to which they may reasonably look; not because their sphere of operations is contracted, or their utility questionable, but because they have refrained from giving sufficient publicity to their proceedings. “*Refrained from parade and display—noiseless and unobtrusive,*” are the nicely chosen words in which that well-written Report signifies the Society’s abstinence from any appeal like that to which they were then having recourse. But if its want of success be attributable solely to its unobtrusiveness, to “the noiseless tenour of its way,” then, in the name of all that is stirring and active, let it keep silence no longer, but let its eulogists be “trumpet-tongued,” and make its name and praises resound at public meetings, from one end of the kingdom to another. They had been taught, by painful experience, not to trust entirely to the intrinsic excellence of any cause for success, but “after the manner of men,” to have recourse to such rational and ordinary means, as usually promote the ends we may have in view. An unanswerable argument in defence of giving the greatest publicity to their proceedings, was derived from the fact, that the Friends of the Society for Promoting Christian Knowledge had increased five-fold since the establishment of Diocesan and District Committees. Shall it be called parade and display, to tell the world, that two Church Societies had been

at work for 125 years, in doing all the good they could, *not to Churchmen only, but to all mankind?* There is nothing more in throwing themselves upon the public consideration, than saying, we will remain in darkness and in a corner no longer, because Charitable Societies, like tender plants, to which the utmost care is administered in doors, require to be brought to the light, or they languish and perish. Therefore, let it be said, our hearts have burned within us long enough, we have mused long enough; therefore, let us now speak out, and tell it abroad with our tongues, as well as our pens, that the Church has not been asleep, when others have been awake; that she, too, has been vigilant and active, if not in collecting money, yet in burnishing the arms of the spiritual panoply against the spiritual enemy, both at home and abroad.

S. P. G.—LIVERPOOL COMMITTEE.

Mr. Buddicom's Speech.

Everton, Liverpool, 11th Dec. 1827.

MR. EDITOR,—I have this day read the number of the Christian Remembrancer for September last, containing an account of the establishment of a Liverpool District Committee in aid of the Society for Propagating the Gospel in Foreign Parts. The meeting, at which our excellent Diocesan presided, was addressed by other clergymen much more competent than myself to inform and interest it; but as the few remarks which I was called upon to make have been noticed at some length, I shall feel greatly obliged if you will permit me to correct an error into which your reporter has fallen, and which I should not wish to remain without an amendment. I did not make use of the expression attributed to me, "that the sun never set upon the British flag, as certainly an old saying, about the time of Richard the Second." The very alphabet of history would have abundantly contradicted such an assertion. The remark, that the sun never set upon our nation's flag, was made by the Reverend Gentleman who preceded me; and in noticing it, I merely observed, that it held good with much greater propriety in reference to Britain at this time, than to the kingdom of Spain under *Philip the Second*, of whose extensive

dominions it had been averred. May I beg the favour of having this note, or its substance, inserted in your next number. I remain, Sir,

Your very obedient servant,

R. P. BUDDICOM.

NATIONAL SCHOOL SOCIETY.

Vestry Room, St. Martin's in the Fields.

5th December, 1827.

AT the monthly meeting of the General Committee of the above Society, the following grants were made for the usual purposes; viz. Shepton Mallet, Somerset, 100*l.* conditionally; Peckham, 70*l.*; St. Matthew's district, Manchester, 150*l.*; Burnley, Lancashire, 100*l.* in lieu of the former grant, the conditions of which could not be fulfilled; Helston, Cornwall, 60*l.* additional; Llanvrechva, Carnarvon, 25*l.*; Brighthelmstone, 500*l.*, the school in that town to which a former grant was made having been established without calling on the Society for the assistance which had been promised; Horsley, Derby, 60*l.* conditionally. Several cases were deferred till the meeting on the first Wednesday in January.

VAUDOIS FUND.

Report on the State of the Fund for the Relief of the Vaudois Protestants of Piedmont. London, June, 1828.

WE are gratified in being able to call attention to the *results* of certain efforts which commenced about three years since in favour of the above interesting people. The Committee have at length published a report on the state of the funds of a most satisfactory nature. Before, however, we point out its leading features, we must express a hope that this is not *all* the Committee mean to give the public. A voice, loud and earnest, was lifted up in behalf of these people throughout the land. It was answered readily and liberally: 6456*l.* was placed at the disposal of the Committee. We admit they have rendered a faithful account of their stewardship: but we presume, meanwhile, some interesting correspondence has taken place; details have been brought to light; Vaudois practices and habits have been

elucidated; and, we doubt not, some accounts obtained of the manner in which our charitable efforts in their behalf have been witnessed. *All* these, we trust, are not to be kept in darkness. Therefore, while we thank the Committee for their prudential management of funds, we invite them to furnish us with something more palatable than a catalogue of names, a debtor and creditor account, and four meagre memoranda extracted from the minutes of the meeting. The Report is, however, highly satisfactory as to essentials. We have a full catalogue of contributors; and a good specimen of what may be effected by a little zeal in the separate list of Lichfield contributors. "The Lords Commissioners of his Majesty's Treasury have been pleased to issue 1000*l.* in aid of the Vaudois, being a sum equal in amount to the arrears due to such pastors as were actually in the exercise of their functions between 1804 and 1807; and this sum has been divided between such of the said pastors as are now living, and the descendants of such as were then living but are since deceased." "The treasurer has received from the same quarter 277*l.* being the net *annual* amount of the royal pension formerly paid to the Vaudois pastors of *Piemont*." Of the gross amount of contributions, about 300*l.* have been transmitted to the pastors; 4269*l.* invested in the stocks for the hospital fund; 1055*l.* similarly secured for a school fund; and 564*l.* for a fund for the education for the ministry. The gross expenses of management have

been about 3 per cent. which we consider small.

The following facts are important:

"The hospital at La Tour, in the valley of Lucerne, was opened in the month of May 1816. During the course of the first year the number of patients admitted was sixty-four; of which forty-three were cured, seven died, and fourteen remained in the house. For the support of this establishment, London and Berlin send each annually 120*l.*; Holland, 100*l.*; and land purchased with the contributions in the Swiss Cantons, Genoa, Turin, &c. brings a return of 80*l.* per annum.

"A house in Pomaret, at the junction of the valleys of Perouse and St. Martin, has been fitted up as a dispensary, to be considered as a branch of the hospital; to this also London and Berlin contribute equal sums of 30*l.* per annum.

"Hitherto children of both sexes have been assembled in the same school-room, and all such schools have been supported by Holland. On 1st August 1826, four schools for *girls only* were established by the London Committee in the most convenient points of the Vaudois territory. Some assistance has also been afforded for young persons intended for the ministry, and who pursue their studies at Lausanne and Geneva. The expense of these individuals, as well as that of the schools throughout the territory, has for some time been principally, if not entirely, defrayed by the liberality of the Dutch." W.

LITERARY REPORT.

BOOKS IN THE PRESS.

Illustrations of the University of Cambridge, being a series of Picturesque Views, representing the Colleges, Halls, and other Public Buildings, especially such portions of them as are of recent erection, &c. &c.; together with different Parochial Churches, and some specimens of the domestic architecture which formerly obtained in Cambridge, many curiosities, &c. deposited in the Museum, and in different Colleges, by Messrs. T. STORER.—An Historical and Biographical Atlas, for the use of Schools and Students in History, by JOHN BRUCE, author of an Introduction to Geography and Astronomy.—The Fourth and conclud-

ing Volume of the Rev. H. SOAMES' History of the Reformation of the Church of England.—A new and improved edition of Debrett's Peerage.—A new edition of the Christian Year, in one volume.—A new edition of the Tragedies of *Æschylus*, in 8vo., edited by Professor SCHOLEFIELD.—An Exposition of the Morning, Evening, and Communion Services in the Liturgy of the Church of England, in Thirteen Lectures, by the Rev. E. PATTESON.—A second edition of the Rev. GEORGE CROLY'S New Interpretation of the Apocalypse of St. John.—An Essay on Marriage, by the Rev. H. C. O'Donnoghue, of St. John's, Cambridge.

PREPARING FOR PUBLICATION.

A History of the Roman Empire under Constantine the Great, by Mr. M. BRYDGES.—An 8vo. vol. of Biographical Notices of the Apostles, Evangelists, and other Saints, with Reflections adapted to the Minor Festivals of the Church, by the Lord Bishop of Down and Connor.—A Second Series of Selections from the Papers of Addison in the Spectator and Guardian, by the Rev. E. BERENS.—A volume of Parochial Sermons, by the Rev. R. DENN HAMPTON.—A Monthly (or Periodical) Work is, we are informed, now in progress, in which it is intended to comprise the whole of the Sacred Scriptures. In addition to Marginal Notes, Parallel Texts, Elucidations of Passages less obvious in their meaning, and Devotional Reflections, the apostate tenets of the modern Church of Rome, with the Socinian-Unitarian, Antinomian, and other Heresies, will be discussed and set forth wherever they come into collision with the Sacred Text. To which will be added, a Comparative View of the distorted texts of Scripture, adopted by Roman Catholics and Socinian-Unitarians, in support of their respective dogmas; arranged in the following order,—1. The Greek Version; 2. The authorised English Version; 3. The Roman Catholic Version; 4. The Unitarian Version. The whole

upon a plan which, it is believed, is entirely new.

NEW PUBLICATIONS.

BRASS'S Greek Gradus, 8vo. 1l. 4s.—STEWART'S Bible Gems, 12mo. 8s. bds.—KING'S Sermons, 8vo. 10s. 6d. bds.—Enigmatical Entertainer and Mathematical Associate for 1823; containing a number of Philosophical and Mathematical Inquiries.—PARRY'S Voyages, 5 vols. 18mo. 1l. bds.—WHATELY'S Elements of Rhetoric, 8vo. 12s. bds.—TODD'S Historical Tablets and Medallions, royal 4to. 1l. 10s. bds.—SCOTT'S Seven Sermons, 18mo. 2s. bds.—BARLOW on Justification, by Bickerseth, 18mo. 3s. cloth.—BLOOMFIELD'S Æschylus, English Prose, 8vo. 8s. bds.—Dunbar's Inquiry into the Greek and Latin Languages, 8vo. 8s. bds.—SANDFORD'S Greek Exercises, 12mo. 6s. bds.—PORSON Vindicated, 8vo. 11s. bds.—CASSAN'S Sermons, 8vo. 12s. bds.—PUGIN and LE KEUX'S Architectural Antiquities of Normandy, No. IV.; the work complete: medium quarto, 6l. 6s.; imperial 4to. 10l. 10s.—ELMES on Architectural Jurisprudence, 8vo. 12s. bds.—MATTHEWS' Collection of Anthems, 8vo. 5s. bds.—Essays on Chronology, 12mo. 6s. bds.—Pitman's Second Course of Sermons, 2 vols. 8vo. 1l. 1s. bds.—Walker's Corpus Poetarum, 8vo. 2l. 2s. bds.

POLITICAL RETROSPECT.

PARLIAMENT is summoned to meet for the despatch of business on the 22d of this month, before which time it is understood Lord Goderich will have finally retired from office.

PENINSULA.—The British troops continue to occupy their cantonments in the neighbourhood of Lisbon, and remain healthy. The reports of the retreat of the French troops from Spain are revived, and particularly that Cadiz will very speedily be relieved of the garrison occupying that fortress. This measure is said to be very urgently recommended by the British Government.

The state of public affairs at Lisbon has undergone little change since our last. There seems to be a more tranquil feeling than ordinary prevailing in the city; not from the adoption of wiser or more decided measures by the Regent, or a less interesting state of the parties there, but from the expectation of the arrival of the new Regent, and the uncertainty of the mode of govern-

ment which he may wish to adopt. It is asserted that since his dismissal from Madrid, his political sentiments have undergone a very considerable change, and that he returns to Lisbon a more enlightened statesman than he left it. We wish it may be so, but the change might have been more reasonably expected had he resided in a less arbitrary and bigoted Court than that of Vienna. He is expected to pass through this country in his return, and preparations are made for his reception: the motives for this visit of course are unknown, but we are confident they must be weighty, or he could not be induced to lengthen his journey so greatly, and at a season so unfavourable for travelling, and especially to a Court that views and is viewed so jealously by the apostolical party of the Peninsula.

The activity of Ferdinand has been employed in a new direction. The Apostolicals are now freely partaking of that punishment which, a few

months since, they so gladly directed against the Constitutionalists. In Catalonia alone more than six hundred of the former have been arrested, most of whom had surrendered to Ferdinand upon the faith of his proclamation: a large proportion of these are priests and monks, and many have suffered capitally; others have been transported to Ceuta and the African fortresses. To an application from the prelates of Spain for the pardon of some of these, Ferdinand is said to have replied, that he had no mercy for the crime of high treason; a fact evident from the tenor of his previous conduct.

Their Catholic Majesties remain at Tarragona. The delay which is thus occasioned to the transaction of business connected with the foreign relations of Spain, has excited applications from the ambassadors resident in Madrid, but they have not received any satisfactory reply, nor does the inconvenience seem likely to be removed.

The arrest at Rome and delivery to the Spanish authorities of Don Almaraz, has excited a great sensation. This divine was confessor to the Prince of Peace, and afterwards to Charles the Seventh and his Queen Maria Louisa. He is described as a man of great talents, and his situation gave the best opportunities of acquiring correct information of the history of his own times. These he is reported to have digested in a work of great interest and merit, and this is his crime, for which he is now immured in the dungeons of Peniscola, unless, even whilst we are now writing, he should have been released by a shorter but severer punishment. As a means of reviving the manufactures in Catalonia, and particularly those of cotton, which have suffered so much from the disordered state of affairs in that province, Barcelona is to be made a free port, and the tax on the importation of raw cotton is to be almost, if not entirely, withdrawn.

The seizure of Monte Video from the Buenos Ayrean republic has become the subject of discussion between the courts of Madrid and Rio Janeiro: Ferdinand demands a large pecuniary compensation for the occupation of a Spanish possession. The Havanna affords another instance of his impo-

litic and unprincipled rapacity. Of all the foreign dependencies of the crown of Spain, none is so valuable nor has been so ably governed as that of Cuba. The insular government had taken measures for the establishment of a public bank, which it was presumed would very greatly facilitate the improvement of the Island; the arrangements were completed, the directors nominated, and a capital of one million of dollars provided, when a commissioner from Ferdinand made his appearance, and, producing an order, seized it in his master's name, conveyed it on board the frigate *La Perta*, and carried it away to Cadiz.

GREECE.—The continuation of peace between the Allied Powers and the Porte, it is feared, is very doubtful. The Sultan still persists in his determination not to yield to their demands, in favour of the persecuted Greeks, though, in other respects, he strictly adheres to the principle he seems to have laid down, as a rule for his own conduct, to be perfectly passive, and not active, in provoking hostilities; and in consequence has withdrawn the embargo laid upon all European vessels in the port of Constantinople, upon the representation of the Ambassadors, that the continuance of it could not be regarded by them in any other light than as a declaration of war. The principal object of the Porte, in adopting this line of conduct, is evidently to gain time for preparing the means of resistance, which are rapidly going forward in all parts of the Turkish dominions. The same motive will likewise account for the prolonged negotiations with the Ministers from the Allied Courts, and the temporising policy, which professes a wish to accept of the mediation of Austria, whilst, in reality, careful to throw every obstacle in the way of such an accommodation. The Sultan intends to undertake the command of his army in person, and will proceed to join it, as soon as the Ambassadors shall have quitted Constantinople.

The Pacha of Egypt is deeply mortified at the total destruction of a fleet on which he had expended so much care and treasure, and is represented in the first moments of his disappointment, to have forwarded a communi-

cation to the Sultan, pressing him to accede to the propositions of the European powers, and acknowledging his utter inability to render him further assistance in the prosecution of the contest.

RUSSIA AND PERSIA.—Intelligence has been received, that the Persian court, alarmed at the near approach and manifest superiority of the Russian army, has hastened to conclude a pence with her formidable opponent: the particulars have not yet reached this country. This circumstance leaves Russia at full liberty to turn the whole of her immense strength against the Ottoman empire, a gigantic enemy that it must feel some dread of rousing into exertion.

SOUTH AMERICA.—No particulars of decisive importance have taken place in this quarter since our last. Many of smaller interest, and such as must be expected to arise in countries, the inhabitants of which have not been

accustomed to govern themselves, and where the path of political science is as yet but little known. In Mexico, the Congress met on the 1st of September, and their discussions are principally directed to matters of finance, and the order of the provincial government of Jalisco, which banishes all native Spaniards from that province, till Ferdinand shall acknowledge their independence.

COLUMBIA.—Bolívar arrived at Bogota on the tenth of September. His reception was most enthusiastic; the next day he took the oaths to maintain the present constitution till a general convention could be safely called to make any alteration which time and circumstances might require.

PERU.—The departments of Cusco and Pana, have separated themselves from that of Lima, and chosen the Grand Marshal of Ayacucho for their head. The city of Arequiga claims to be the seat of government.

ECCLESIASTICAL INTELLIGENCE.

THE BISHOP OF PETERBOROUGH AND THE REV. MR. COLLIER.

A Copy of a Letter addressed by the Rev. Dr. Wilkins to the Editor of the Morning Herald, but which the Editor of that Paper mutilated and published imperfectly.

SIR.—As you have lately copied into your columns various articles from provincial papers, reflecting upon the conduct of the Bishop of Peterborough in a matter connected with Mr. Collier, one of the Clergy of his Lordship's diocese,—and as it is known that some of these articles have been furnished by Mr. Collier himself, I feel myself called upon, as one concerned in the transaction, circumstantially to relate what occurred at the Visitation at Oakham, and thus to remove the imputations which have been falsely cast upon the character and conduct of his Diocesan.

In July last, the Bishop of Peterborough held a general Confirmation and Visitation throughout his diocese, and upon his coming to Oakham was met, among others of his Clergy, by myself, having recently been instituted to the Rectory of Wing. It happened that his Lordship's Chaplain had been suddenly called away from his attendance upon the Bishop, who, on reaching Oakham, and finding that I had left my Collegiate residence in Nottinghamshire purposely to attend his Visitation, and in consideration of an acquaintance of many years standing, did me the honour of appointing me his Chaplain upon that occasion.

Before the duties of the day commenced, accounts were laid before the Bishop that some children of the parish of Braunston had been refused certificates for admission to Confirmation by Mr. Collier, the Vicar,—that others of the same place, with whose parents Mr. Collier had quarrelled, and whose violence of temper and manner made them apprehensive of approaching him, had considered it unsafe to present themselves at his examinations; and also, that children in other parishes, from various causes, had not been able to attend at the examinations appointed by their respective ministers, and consequently had failed in obtaining the requisite testimonial for their admission to the ordinance. In consequence of this the Bishop kindly and wisely, with a view that none might be excluded who, being qualified, were really desirous of partaking of the rite; and with the intention of doing away with all grounds for personal offence, gave a general order, that children of *any* parish, who had not already been furnished with

certificates, might present themselves to his Chaplain in the vestry of the church, for examination; and such as were thus provided with proper testimonial, he should confirm. In consequence of this, several children offered themselves, and, among the rest, those whom Mr. Collier had rejected; and I can conscientiously say that all of them, without exception, acquitted themselves as well and as satisfactorily as persons of their years, and in their respective circumstances, could be expected. A certificate was, therefore, given to each,—they presented themselves at the altar, and were confirmed.

Almost before the hands of the Bishop were taken from the heads of the children, Mr. Collier rushed up the church to the altar, with the evident intention of stopping the Bishop, or at least of protesting against their admission, declaring that he would "tear the children from the rails;" but finding himself too late for this, he rushed into the vestry in quest of me (whom he had never before seen), and demanded to know if I had passed the children whom he had refused? My answer was,—“I know not who you are, nor do I know to what parishes the children who have appeared before me belong, for I have studiously avoided making any such inquiry; but of this I am certain, that all who have been examined and sent by me to the Bishop, are qualified for Confirmation.” He came a second time, in great heat and perturbation of spirit, and said, “Sir, when those children came for examination to me, they could not tell me the meaning of *sanctification*, and knew nothing of a Redeemer.” He then proceeded to the rails of the altar and there told the Bishop that he had confirmed children who were not fit, and whom he had marked down in the written list which he had given in, as being refused. The Bishop demanded of him who they were,—and, upon his stating them, the Bishop looked at the list in which I had given the names of those who had been examined and approved of by myself,—and, sending for me, he asked, in the presence of Mr. Collier, “Have you examined the children whose names you have here sent, and considered them as qualified?” The reply was, “My Lord, I have; and I must say that they have all answered in a manner perfectly satisfactory.” It was then that the Bishop, calling to mind the representations which the parents of these children and others had previously given him of Mr. Collier’s arbitrary and unkind treatment, addressed him in these words:—

“Mr. Collier! You have withheld, in a most arbitrary manner, certificates from these children. Without attempting to understand what it is that you deem requisite from them, I must tell you that the Liturgy has prescribed a test by which children are to be tried, and by that test these children have been proved by a person well qualified to judge by it. To refuse, therefore, the rite of Confirmation to them, is to play the part of a tyrant in a manner which I conceive to disqualify you for the office of Examiner, and I shall take care in future that you shall not exercise a power which you have abused.” Mr. Collier was about to make a reply, the nature of which was pretty well indicated by his actions and appearance, when the Bishop stopped him by adding, “Sir, you are not here to expostulate with your Diocesan.” And, upon turning away, Mr. Collier threatened that he would “drag him before the House of Lords;” upon which, the Clergyman officiating with the Bishop, and myself, remonstrated with Mr. Collier upon his unbecoming conduct,—conduct rendered more indecent by his afterwards demanding an apology from the Bishop.

^ The terms “squabble” and “quarrel,” which Mr. Collier has applied to the just reproof received from his Diocesan, show the notions which he entertains of ecclesiastical discipline; and when he asserts that on his entering the Church a second time, the Bishop “broke off the service in which he was engaged, and recommenced the quarrel with increased warmth,” he asserts what is utterly unfounded. The Bishop in no instance broke off the Confirmation service; the reproof which he gave to Mr. Collier was given only once, and was then given with proper dignity and decorum.

But, Sir, what is most disgusting of all, is, the attempt to throw blame on the Bishop, where blame attaches to no one but himself. The manner in which he conducted himself at the Confirmation has been already noticed. At the Visitation, when the Bishop was about to deliver his Charge, Mr. Collier advanced to the centre of the Altar-rails, in front of all the Clergy, and exclaimed, “My Lord, what have you to charge me with?” The Bishop made no reply, but waved his hand which held the Charge, as a signal to withdraw. He withdrew a few paces, but during the whole time that the Bishop was delivering his Charge, he behaved in so indecorous and so frantic a manner, that he excited general indignation. Yet this is the man who, concealing his own misconduct, and falsely imputing misconduct to his Diocesan, has the assurance to lament that such things should have taken place before “the Altar of God!”

I am, Sir, your most obedient servant,

Ficarge House, Nottingham, Nov. 23, 1827.

GEORGE WILKINS.

LLANDAFF.—State of the Diocese of Llandaff, comprising part of Glamorganshire, and Monmouthshire.—(Extracted from the Charge of the Right Rev. C. R. Sumner, D.D. late Lord Bishop of Llandaff.

	Parishes.	Glebe House.*	Par. having Resident Clergy.†	Duty in Welsh.	Duty in English.	Welsh and English alternately.	Double Duty through the Year.	Daily Schools.	Sunday Schools.	Parishes without Schools.
Glam.	107	45	40	33	27	47	11	17	31	64
Monm.	127	55	57	9	104	14	15	22	35	77

	United Population in 1821.	Communicants.	Attendants at Church.
Three Parishes..	936	22	50
Two Parishes ..	1,646	14	60
Five Parishes ..	10,000	82	260
Diocese.....	150,000	4,134	19,169

* "Many are small farm-houses, many mere cottages, and not a few are so unfavourably circumstanced, from dampness of situation, or other unfortunate causes, as to be unfit for the purposes of residence."—*Charge*, 1827.

† "In many instances the population is so small that the personal superintendence of two contiguous cures may, without impropriety, be undertaken by one individual."—*Ibid.*

NEW CHURCHES.

BATH.—His Majesty's Commissioners have approved of plans for the erection of two new Churches in the parish of Welcot. One of them is to be built upon the site given by Miss TANNER, in the rear of Beaufort Buildings, the other upon the site granted by Dowager Lady RIVERS, in the front of Prospect Place. The Commissioners provide two-thirds of the expense, on condition that a large proportion of both Churches be appropriated to free sittings for the use of the poor.

NETHERTON.—The foundation-stone of a large Chapel has been laid at Netherton, in Worcestershire, by the Rev. Dr. Booker, Vicar of Dudley. The whole cost of the erection of the building is to be defrayed by His Majesty's Commissioners; but the Earl of Dudley will provide clay for making the bricks and stone from one of his Lordship's quarries, in addition to the gift of a piece of land for the site and cemetery. The building will contain 1500 sittings, 1000 of which will be free.

ORDINATIONS.

Bangor	Oct. 14	Exeter	Oct. 23	Norwich.....	Oct. 7
Chester	Dec. 23	Gloucester	Dec. 16	Peterborough	Dec. 23
Durham.....	Oct. 14	Llandaff.....	§ Sep. 23	Rochester	Sep. 30
Ely	Nov. 4		§ Dec. 9	Salisbury	Sep. 23

DEACONS.

Name.	Degree.	College.	University.	Diocese.
Ashmore, Paul	S. C. L.	Christ Coll.	Cambridge	Norwich
Audland, William Fisher	M. A.	Queen's Coll.	Oxford	Chester
Baker, James Scott	B. A.	Sidney Coll.	Cambridge	Chester
Baldwin, Frederick St. Ledger	B. A.	Queen's Coll.	Oxford	Rochester
Bellas, Septimus	B. A.	Queen's Coll.	Oxford	Salisbury
Browne, Henry	B. A.	C. C. Coll.	Cambridge	Norwich
Buckerfield, Francis Henchman ..	B. A.	Magdalen Hall	Oxford	Salisbury
Bussell, William John	B. A.	Pembroke Coll.	Oxford	Exeter
Cartwright, John	B. A.	Christ Coll.	Cambridge	Durham
Cheere, George	B. A.	Queen's Coll.	Cambridge	Ely
Chell, John.....	B. A.	St. John's Coll.	Cambridge	Gloucester

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Collinson, Henry King	B. A.	Queen's Coll.	Oxford	Durham
Colville, William	B. A.	St. John's Coll.	Cambridge	Rochester
Commings, Joseph E.	B. A.	Catharine Hall	Cambridge	Exeter
Cooke, James Young	B. A.	Clare Hall	Cambridge	Norwich
Cromwell, George		Catharine Hall	Cambridge	Llandaff
Curling, William	B. A.	Wadham Coll.	Oxford	Rochester
Davies, Thomas	Lit.			Llandaff
Dear, William Smith	B. A.	Wadham Coll.	Oxford	Ely
Debrisay, John Theophilus	B. A.	Caius Coll.	Cambridge	Exeter
Edgar, Edward Raikes	B. A.	Downing Coll.	Cambridge	Norwich
Edmeades, William Henry	B. A.	Merton Coll.	Oxford	Rochester
Ellis, Robert Williams	S. C. L.	Jesus Coll.	Oxford	Bangor
Faber, Francis Atkinson	B. A.	University Coll.	Oxford	Durham
Ffinch, Benjamin Sanderson	B. A.	Trinity Coll.	Cambridge	Rochester
Ford, Frederick	B. A.	Trinity Coll.	Cambridge	Chester
Forrest, Robert	Lit.			Chester
Fyler, Samuel Arnot	B. A.	Trinity Coll.	Oxford	Durham
Goodwin, William	B. A.	Jesus Coll.	Cambridge	Norwich
Gordon, Richard	Lit.			Llandaff
Gretton, Frederick E.	B. A.	St. John's Coll.	Cambridge	Gloucester
Griffith, Thomas	B. A.	Jesus Coll.	Oxford	Llandaff
Gwilym, Richard	M. A.	Brasenose Coll.	Oxford	Chester
Gwynne, Lewis	Lit.			Chester
Hamilton, George	B. A.	Fell. King's Coll.	Cambridge	Ely
Holder, Caddell	B. A.	Trinity Coll.	Oxford	Gloucester
Holdich, Thomas Peach	B. A.	Balliol Coll.	Oxford	Peterboro'
Hooper, John	B. A.	Queen's Coll.	Oxford	Salisbury
Hughes, James Evans	B. A.	Jesus Coll.	Oxford	Bangor
Jacob, Philip	B. A.	C. C. Coll.	Oxford	Llandaff
Jones, John Wynne	B. A.	Jesus Coll.	Oxford	Bangor
Jordan, John	B. A.	Clare Hall	Cambridge	Gloucester
Kilvert, Robert	B. A.	Oriel Coll.	Oxford	Salisbury
Leigh, Thomas Gerard	M. A.	Brasenose Coll.	Oxford	Chester
Lenny, Christian	Lit.			Rochester
Lockwood, William	B. A.	University Coll.	Oxford	Durham
Mackell, James	B. A.	Brasenose Coll.	Oxford	Chester
Maingy, James	B. A.	Pembroke Coll.	Oxford	Chester
Marsham, Jacob Joseph	B. A.	Christ Church	Oxford	Durham
Mason, Thomas	B. A.	Christ Church	Oxford	Rochester
Medlicott, Joseph	B. A.	Queen's Coll.	Cambridge	Salisbury
Michell, Henry Charles	B. A.	Queen's Coll.	Cambridge	Ely
Noble, John	B. A.	Sidney Coll.	Cambridge	Salisbury
Otter, George	B. A.	Jesus Coll.	Cambridge	Durham
Owen, Edward John	B. A.	Downing Coll.	Cambridge	Bangor
Palmer, James Nelson	B. A.	St. John's Coll.	Oxford	Rochester
Penruddocke, Thomas	B. A.	Wadham Coll.	Oxford	Salisbury
Pope, Thomas	B. A.	Trinity Coll.	Cambridge	Salisbury
Price, John	Lit.			Llandaff
Roberts, John	B. A.	Trinity Coll.	Cambridge	Bangor
Robinson, Richard Barton	B. A.	Queen's Coll.	Oxford	Chester
Row, William Andrew	B. A.	Caius Coll.	Cambridge	Exeter
Shakleton, Henry John	B. A.	Trinity Coll.	Cambridge	Rochester
Smith, Edward	B. A.	Pembroke Coll.	Cambridge	Chester
Smith, Francis Grosvenor	M. A.	St. John's Coll.	Cambridge	Chester
Strong, Edmund	B. A.	Exeter Coll.	Oxford	Rochester
Thirlwall, Connop	M. A.	Fell. Trin. Coll.	Cambridge	Ely
Townley, Edward	Lit.	St. Bee's Cumb.		Norwich
Townsend, Samuel Thomas	B. A.	Trinity Coll.	Cambridge	Rochester
Tucker, Abraham	B. A.	Balliol Coll.	Oxford	Exeter
Vicary, Abraham Thomas Rogers	B. A.	Jesus College	Cambridge	Exeter
Vinall, Edward	B. A.	Catharine Hall	Cambridge	Norwich
Walsh, John Henry Arnold	B. A.	Balliol Coll.	Oxford	Salisbury

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocesc.</i>
Warren, William	B. A.	Jesus Coll.	Cambridge.	Bangor
Wearing, Richard	Lit.			Durham
Wiggett, James Samuel	B. A.	Exeter Coll.	Oxford	Norwich
Williams, St. George Armstrong ..	B. A.	Jesus Coll.	Oxford	Bangor
Williams, Thomas	Lit.			Llandaff
Wood, George	B. A.	Lincoln Coll.	Oxford	Durham
Woodley, Charles William	B. A.	St. Peter's Coll.	Cambridge	Exeter
Wright, John Adolphus	B. A.	Christ Church	Oxford	Durham
Wylie, George	B. A.	Queen's Coll.	Oxford	Chester

PRIESTS.

Anderton, Joseph Heywood	B. A.	St. John's Coll.	Cambridge	Chester
Atkins, John	B. A.	Worcester Coll.	Oxford	Exeter
Atwood, Thomas George Patrick ..	B. A.	Pembroke Coll.	Oxford	Salisbury
Badnall, William	B. A.	Brasenose Coll.	Oxford	Chester
Barrett, William	B. A.	Magdalen Coll.	Oxford	Salisbury
Bawtree, Harvey	B. A.	Jesus Coll.	Cambridge	Norwich
Benjafield, John Frederick	B. A.	Trinity Coll.	Oxford	Norwich
Berkeley, Miles Joseph	E. A.	Christ Coll.	Cambridge	Peterboro'
Beynon, John	Lit.			Llandaff
Bigland, Edward	Lit.			Durham
Birkett, John	M. A.	Fell. St. John's	Cambridge	Ely
Brown, Henry	M. A.	Queen's Coll.	Oxford	Durham
Browne, William	B. A.	Sidney Coll.	Cambridge	Norwich
Capel, Samuel Richard	M. A.	Wadham Coll.	Oxford	Norwich
Chalklen, Charles William	B. A.	Trinity Coll.	Cambridge	Peterboro'
Chave, William	B. A.	Sidney Coll.	Cambridge	Exeter
Clark, James Ord	Lit.			Durham
Cleveland, Henry	B. A.	St. John's Coll.	Cambridge	Ely
Cobb, Robert	B. A.	Christ Coll.	Cambridge	Rochester
Cole, Edward	B. A.	St. John's Coll.	Cambridge	Norwich
Collard, John M.	M. A.	Exeter Coll.	Oxford	Gloucester
Compton, William	B. A.	Trinity Coll.	Oxford	Durham
Cornish, Hubert Kestell	B. A.	C. C. Coll.	Oxford	Exeter
Crick, Henry William	B. A.	Jesus Coll.	Cambridge	Norwich
Currey, Charles	B. A.	Trinity Coll.	Cambridge	Rochester
Currie, Thomas	B. A.	Emmanuel Coll.	Cambridge	Norwich
D'Arville, Frederick Luke	B. A.	Christ Coll.	Cambridge	Gloucester
Day, John	B. A.	Exeter Coll.	Oxford	Norwich
Dobson, Frederick	B. A.	Merton Coll.	Oxford	Salisbury
Engleheart, Henry	M. A.	Caius Coll.	Cambridge	Rochester
Fludyer, John Henry	B. A.	St. John's Coll.	Cambridge	Peterboro'
Ford, William	M. A.	Magdalen Coll.	Cambridge	Ely
Foster, Richard	B. A.	St. John's Coll.	Cambridge	Norwich
Gooch, Charles John	B. A.	Christ Church	Oxford	Norwich
Graham, John	B. A.	Fell. Queen's Coll.	Cambridge	Ely
Grange, Rochfort Burrow	B. A.	St. John's Coll.	Cambridge	Norwich
Hake, Henry	Lit.			Chester
Hickes, Heathfield Weston	B. A.	Pembroke Coll.	Oxford	Gloucester
Horddon, John	M. A.	Exeter Coll.	Oxford	Exeter
Hughes, Thomas	B. A.	Jesus Coll.	Oxford	Bangor
Jeckell, Robert	B. A.	C. C. Coll.	Cambridge	Norwich
Jones, David	M. A.	Jesus Coll.	Oxford	Llandaff
Jones, David	Lit.			Llandaff
Jones, William	Lit.			Llandaff
Lambert, Anthony Lewis	B. A.	Trinity Coll.	Oxford	Salisbury
Landon, James	S. C. L.	Worcester Coll.	Oxford	Norwich
Law, John	B. A.	Queen's Coll.	Cambridge	Peterboro'
Leatherdale, John	B. A.	St. John's Coll.	Cambridge	Norwich
Lindsell, Edward	B. A.	Jesus Coll.	Cambridge	Norwich
Lingard, Joshua	B. A.	St. Mary Hall	Oxford	Chester
Llewellyn, David	Lit.			Llandaff
Macdonough, Terence Michael		Queen's Coll.	Cambridge	Llandaff

<i>Name.</i>	<i>Degree.</i>	<i>College.</i>	<i>University.</i>	<i>Diocese.</i>
Marendaz, Francis.....	B. A.	Jesus Coll.	Oxford	Llandaff
Marsden, John Howard.....	B. A.	Fell. St. John's	Cambridge	Ely
Maude, Ralph	B. A.	Brasenose Coll.	Oxford	Durham
Maurice, Peter	B. A.	Jesus Coll.	Oxford	Bangor
Missing, John.....	B. A.	Magdalen Hall.	Oxford	Gloucester
More, Thomas Frederick	B. A.	Pembroke Coll.	Cambridge	Norwich
Mossop, Isaac.....	Lit.			Chester
Ness, John Derby	B. A.	Lincoln Coll.	Oxford	Exeter
Pain, Thomas Lloyd	M. A.	Brasenose Coll.	Oxford	Chester
Parker, Henry	B. A.	Worcester Coll.	Oxford	Durham
Phillips, Thomas Kemp	Lit.			Llandaff
Pole, Watson Buller	B. A.	Balliol Coll.	Oxford	Gloucester
Powell, Gabriel	Lit.			Llandaff
Pardon, Robert Anthony	B. A.	Trinity Coll.	Dublin	Norwich
Reed, John	B. A.	Trinity Coll.	Cambridge	Durham
Rennell, William Blackstone.....	M. A.	Fell. King's Coll.	Cambridge	Ely
Revell, H. Revell	B. A.	Catharine Hall	Cambridge	Gloucester
Rusby, Samuel Stones	M. A.	Fell. Cath. Hall	Cambridge	Ely
Sanderson, Charles	B. A.	St. John's Coll.	Cambridge	Chester
Sandilands, Alfred John.....		Trinity Coll.	Cambridge	Durham
Scott, Edward Allmett	B. A.	Trinity Coll.	Dublin	Norwich
Senkler, Edmund John.....	M. A.	Caius Coll.	Cambridge	Norwich
Shepherd, Edward John	B. A.	Trinity Coll.	Cambridge	Rochester
Shute, William Ashley	B. A.	Emmanuel Coll.	Cambridge	Durham
Simcoe, Henry Addington	M. A.	Wadham Coll.	Oxford	Exeter
Small, Henry Alexander	S. C. L.	Downing Coll.	Cambridge	Ely.
Sneyd, Edward	B. A.	Christ Coll.	Cambridge	Salisbury
St. John, Edward Beauchamp	B. A.	St. Alban Hall	Oxford	Salisbury
Start, William	M. A.	Trinity Coll.	Cambridge	Salisbury
Steggall, William	B. A.	Jesus Coll.	Cambridge	Norwich
Suttaby, William Leonard	B. A.	St. John's Coll.	Cambridge	Ely
Tennant, Sanderson	M. A.	Trinity Coll.	Cambridge	Ely
Thomas, William Garnett	M. A.	Trinity Coll.	Cambridge	Chester
Tucker, William Hall	B. A.	Fell. King's Coll.	Cambridge	Ely
Warde, George Ambrose	B. A.	Brasenose Coll.	Oxford	Rochester
West, Thomas	B. A.	Christ Coll.	Cambridge	Norwich
Wilkinson, Joseph.....	Lit.			Durham
Williams, Thomas	M. A.	Oriel Coll.	Oxford	Durham
Willis, Robert	B. A.	Fell. Caius Coll.	Cambridge	Ely
Wilson, George	Lit.			Chester
		Priests.	Deacons.	Total.
Number Ordained		92	82	174

PREFERMENTS.

THE KING has been pleased to recommend to the Archdeacon and Chapter of LLANDAFF, to elect the Rev. EDWARD COPLESTON, D. D. to be Bishop of the See of LLANDAFF, the same being void by the translation of the late Bishop thereof to the See of WINCHESTER.

THE KING has also been pleased to recommend the Rev. EDWARD COPLESTON, D. D. to be chosen into the place of Dean of the Cathedral Church of ST. PAUL, London, and to be elected and admitted a Canon Residentiary of the said Cathedral Church, the same being void by the translation of the Right Rev. the late Bishop of LLANDAFF to the See of WINCHESTER.

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Bannister, J.	West Warleham, P. C.	Hants	Winchest.	Winchester College
Basnett, T. S.	Bonsal, R.	Derby	Lichfield	Dean of Lincoln
Blomfield, G. B. ..	Coddington, R.	Chester	Chester	D. & C. of Chester
Boyles, C.	Domestic Chaplain to the Bishop of Winchester.			
Carpenter, J. P. ..	Domestic Chaplain to the Earl of Guilford.			
Carter, W. D.	St. Philip's Ch. Sheffield	York	York	V. of Sheffield
Clarke, U.	Neston, V.	Chester	Chester	D. & C. of Chester
Coleridge, Edward .	Domestic Chap. to H. R. H. The Duke of Cambridge.			
Cornish, S. W.	South Newington, V.	Oxford	Oxford	Exeter Coll. Oxford

<i>Name.</i>	<i>Preferment.</i>	<i>County.</i>	<i>Diocese.</i>	<i>Patron.</i>
Crosse, E.	Kingsdon, R.	Someret	Bath & W.	Mr. Tucker
Dering, C.	{ Preb. of Tottenham, in Cath. Ch. of St. Paul }	{ Middles.	London	Bishop of London
Dixon, G.	Waghen, V.	York	York	Chanc. of York Cath.
Eaton, J.	Handley, R.	Chester	Chester	D. & C. of Chester
Evans, W.	{ Shipston-on-Stour, R. with Tidmington Chap. }	{ Worcest.	Worcest.	{ D. & C. of Worcester, for this turn.
Faulkner, H.	Norton-juxta-Kempsey, P. C.	Worcest.	Worcest.	D. & C. of Worcester
Gedge, Sidney	Domestic Chaplain to the	Earl of Erroll.		
Gordon, J.	{ St. Antholin, R. with St. John the Baptist, R. London }	{ Middles.	London	{ D. & C. of St. Paul's, for this turn.
Hall, E. M.	{ Great Corringham, V. and Somerby Chap. }	{ Lincoln	Lincoln	Preb. of Corringham
Hamilton, A. ..	{ Archd. of Taunton, with Preb. of Milverton 1st in }	Cath. Ch. of Wells		Bp. of Bath & Wells
Harbin, E.	Kingsweston, R.	Somers.	Bath & W.	W. Dickinson, Esq.
Harries, G.	Letterston, R.	Pembroke	St. Davids	The Ld. Chancellor
Harrison, W.	St. Oswald, Chester, V.	Chester	Chester	D. & C. of Chester
Harvey, Henry	Dom. Chap. to H.R.H. the	Duke of Cambridge		
Jenkins, James	Llanfyoist, R.	Monmou.	Llandaff	Earl of Abergavenny
Langdale, E.	East Hothley, R.	Sussex	Chichester.	Earl of Abergavenny
Lee, Harry, jun.	{ North Bradley, V. with Southwick }	{ Wilts	Salisbury	Winchester College
Lonsdale, John	Canon Res. in Cath. Ch. of	Lichfield		Abp. of Canterb.
L. yall, Archdeacon ..	Fairstead, R.	Essex	London	Bishop of London
Palling, E.	{ Tithby, R. with Cropwell Butler, Chap. }	{ Notts	York	J. Musters, Esq.
Richards, C.	Preb. in Cath. Ch. of Winchester			The King
Robinson, Christ. ..	Kirknewton, V.	Northum.	Durh.	{ Trustees of the late J. Davidson, Esq.
Smith, J. B.	Sothy, R.	Lincoln	Lincoln	The Ld. Chancellor
Sutton, T. Manners	Preb. of Westminster	Middles.	London	The King
Swanton, F.	{ Chap. of St. Mary's Coll. Winchester }	{ Hants	Winchest.	Winchester College
Taylor, M.	Winnall, R.	Hants	Winchest.	The King
Townshend, G. O. ..	Chaplain in Ordinary to The King.			
Watkins, Thomas ..	Precent. of Cath. Ch. of Winchester.			D. & C. of Winchest.
Webber, James ..	St. Margaret, Westminst. R.	Middles.	London	D. & C. of Westmins.
Williamson, W. ..	Farnley, P. C.	York	York	V. of Leeds
Wollaston, F. H. ..	East Dereham, R.	Norfolk	Norw.	{ Rev. F. H. Wollaston, on his own petition.
Wrangham, Archd.	Dodleston, R.	Chester	Chester	D. & C. of Chester

CLERGYMEN DECEASED.

Cornwallis, W. ...	{ Wittersham, R. Elham, R. }	{ Kent	Canterb.	Abp. of Canterb.*
Duncan, John	West Warleham, P. C.	Hants	Winchest.	Winchester College
Evans, Lewis	Froxfield, V.	Wilts	Salisbury	D. & Can. of Windsor
Hartley, John ..	{ Great Corringham, V. with Somerby Chap. Stow, P. C. }	{ Lincoln	Lincoln	Preb. of Corringham
Hony, J.	Liskeard, V.	Cornwall	Exeter	P. F. Hon. Esq.
Hopkins, John ..	{ Precent. in Cath. Ch. of Winchester. Wanborough, V. }	{ Wilts	Salish.	{ Dean and Chapter of Winchester
Marwood, George	{ Canon Res. in Cath. Ch. of Chichester. Amport, V. }	{ Hants	Winch.	{ Dean and Chapter of Chichester
Power, J.	Purton, V.	Wilts	Salisbury	Bishop of Salisbury
Satterthwaite, J.	{ Lowther, R. Aicton, R. }	{ Westm. Cumb. }	Carlisle	Earl of Lonsdale

* The Archbishop must present one *qui est vel fuit* a fellow of Merton College, Oxford, to Elham R.

UNIVERSITY INTELLIGENCE.

OXFORD.

The Rev. George Moberly, B.A. and Francis William Newman, B.A. have been admitted Fellows of Balliol College on the old foundation. The Rev. Edward Kitson, M.A. has been admitted Actual Fellow of Balliol College, on the Blundell foundation; and P. S. H. Payne, E. H. Grove, and E. D'Oyley Barwell, have been elected Scholars of that Society.

James Roydon Hughes has been admitted a Probationary Fellow of New Coll.

The Rev. Robert Collinson, M.A. Vicar of Holme Cultram, Cumberland, has been elected a Fellow of Queen's College, on the old foundation.

Mr. James Edward Sewell, and Mr. George Edwards Heathcote, have been admitted Scholars of New College.

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. George Masters, Magdalen Hall.

BACHELORS IN DIVINITY.

Rev. William St. Andrew Vincent, Christ Church, Grand Compounder.

Rev. William Spencer Phillips, Fellow of Trinity Coll. Grand Compounder.

Rev. Jos. Smith, Fellow of Trinity Coll.

BACHELOR IN CIVIL LAW.

Rev. Llewelyn Lewellin, M.A. late Scholar of Jesus College, Principal of Lampeter College, South Wales, and Prebendary of Saint David's.

MASTERS OF ARTS.

William Charles Townsend, Queen's Coll.

Rev. James Jackson, Brasenose Coll.

Rev. Charles Hare Earle, Trinity Coll.

Rev. John Brooke, Brasenose Coll.

Rev. J. C. Clutterbuck, Fell. of Exeter Coll.

Rev. Henry Robert Fowler, Exeter Coll.

BACHELORS OF ARTS.

Philip Guille, Pembroke Coll.

Clement Greswell, Scholar of C. C. Coll.

G. B. Hamilton, Exhibitioner of C. C. Coll.

Robert Bonnor Maurice, Christ Church.

Charles Saxton, Christ Church.

George Townshend Hudson, Trinity Coll.

John Freeman, Trinity Coll.

William John Chesshyre, Balliol Coll.

Edward Dudley, Worcester Coll.

Ralph Grenside, Scholar of University Coll.

John Fox, Scholar of Queen's Coll.

Robert Thomas Vyner, Queen's Coll.

William Holloway, Lincoln College.

A. Kelly, C. C. Coll. Grand Compounder.

G. A. Denison, Christ Church, Grand Comp.

W. M. Harvey, Wadham Coll. Grand Comp.

G. W. Newnham, Scholar of C. C. Coll.

John Chandler, Scholar of C. C. Coll.

Charles A. Heurtley, Scholar of C. C. Coll.

Henry Newmarch, St. Mary Hall.

The Rt. Hon. Lord Clonbrock, Christ Ch.

Whittington H. Landon, Worcester Coll.

Humphreys Timmins Parker, Balliol Coll.

William Waldegrave Park, Balliol Coll.

John Hall Parlbry, University Coll.

Edward James Midgley, University Coll.

Alfred Morgan, University Coll.

Walter Bishop Mant, Oriel Coll.

Edward Aislabie Onmanney, Exeter Coll.

John Hull, Lincoln Coll.

Edmund Riley, Lincoln Coll.

William Hill, Scholar of Wadham Coll.

Charles Parker, Queen's Coll.

William Wyndham Tatum, Queen's Coll.

Joseph Christian Moore, Edmund Hall.

Henry Thompson, Edmund Hall.

Thomas B. Wrightson, Brasenose Coll.

William Wheeler, Demy of Magdalen Coll.

William Tomkins, Jesus Coll.

John Roberts, Jesus Coll.

Thomas Thomas, Jesus Coll.

Henry Walter Seawell, Lincoln Coll.

Henry Willoughby, Lincoln Coll.

Michael Thorne, Lincoln Coll.

Edward Pole, Exeter Coll.

William Davis Vickers, Christ Church.

Henry Purrier, Worcester Coll.

George Bodley Warren, Worcester Coll.

John Henry Stockham, Pembroke Coll.

Thomas Scard, Magdalen Hall.

Charles Woodward, Magdalen Hall.

Harry James L. Williams, Magdalen Hall.

The names of those Candidates, who at the close of the Public Examinations in Michaelmas Term, were admitted by the Public Examiners into the three Classes of *Literæ Humaniores* and *Disciplinæ Mathematicæ et Physicæ*, respectively, according to the alphabetical arrangement in each class prescribed by the statute, stand as follow:—

In the First Class of Literæ Humaniores.

Hon. Frederick C. Amherst, Christ Church.

William R. Courtenay, Christ Church.

Clement Greswell, C. C. Coll.

Thomas Lewin, Trinity Coll.

Charles Neate, Lincoln Coll.

James Vaughan, Balliol Coll.

In the Second Class of Literæ Humaniores.

John Bidgood Bennett, Magdalen Hall.

William Brock, Queen's College.

Walter Lucas Brown, Christ Church.
 William John Chesshyre, Balliol College.
 Tullie Cornthwaite, Trinity College.
 John Evans, Worcester College.
 Nathaniel Goldsmid, Exeter College.
 John Griffiths, Wadham College.
 George Horatio Hadfield, Pembroke Coll.
 William Hill, Wadham College.
 George William Hope, Christ Church.
 John George Phillimore, Christ Church.
 Henry Sanders, Christ Church.
 Charles Saxton, Christ Church.
 John Ryle Wood, Christ Church.
 Henry Thomas Worley, Queen's College.

In the Third Class of Literæ Humaniores.
 Henry G. P. Cooke, Exeter College.
 William Henry Fellowes, Christ Church.
 John George Gifford, St John's College.
 Ralph Grenside, University College.
 Philip Guille, Pembroke College.
 Henry Duke Harington, Exeter College.
 Whittington H. Landon, Worcester Coll.
 Walter Bishop Mant, Oriol College.
 Frederic Maude, Brasenose College.
 Edward A. Ommanney, Exeter College.

Richard Seymour, Christ Church.
 James Tanner, Queen's College.
 Charles Miller,
 John Shuldham,
 James Thomas Round,
 William Beach Thomas,
 John Henry Newman,
 H. Arthur Woodgate,

} Examiners.

In the First Class of Discip. Math. et Phys.
 Walter Lucas Brown, Christ Church.
 Theodore J. Cartwright, University Coll.
 George William Hope, Christ Church.
 Charles Saxton, Christ Church.
In the Second Class of Discip. Mathemat. et Phys.

John Evans, Worcester College.
 John Griffiths, Wadham College.
 George H. Hadfield, Pembroke College.
 Henry Duke Harington, Exeter College.
 Baden Powell,
 Augustus P. Saunder, } Examiners.
 Edward Feild,

The number of the Fourth Class, namely, of those who were deemed worthy of their Degree, but not deserving of any honourable distinction, was 128.

CAMBRIDGE.

The late Richard Hurd, Esq. of Worcester, has bequeathed the sum of 2,000*l.* four per cents. to Emmanuel College, for the purpose of increasing the stipends of the Master and Senior Fellows of that Society.

Mr. B.W. Beatson, B.A. has been elected a Foundation Fellow of Pembroke Coll.

The Craven Scholarship held by the Rev. Henry Malden, M.A. of Trinity College, has been declared vacant. The examination of the candidates for it will take place on the 28th of the present month.

James Lockhart, M.A. of University College, Oxford, has been admitted *ad eundem* of this University.

The Plumian Professorship of Astronomy has become vacant by the death of Robert Woodhouse, Esq. M.A. of Caius College. The electors are, the Vice-Chancellor, the Masters of Trinity, Christ, and Caius Colleges, and the Lucasian Professor. If any of the Masters be Vice-Chancellor, the Master of St. John's acts in his stead. Such will be the case at the time of election, Dr. Davy, the Master of Caius College, being Vice-Chancellor for the present year.

Graces to the following effect have passed the Senate:—

1. To appoint Mr. Martin of Trinity, Mr. Melvill of St. Peter's, Mr. Hind of Sidney, Mr. Walker of Queen's, Professor Henslow of St. John's, and Mr. Bayne of Trinity, Examiners of the Questionists in January.

2. To appoint Mr. Graham of Christ's, Mr. Byam of King's, and Mr. Hughes of Emmanuel, Examiners at the Classical Examination after Admission ad Respondendum Questioni in January.

Degrees conferred.

DOCTOR IN DIVINITY.

Rev. John Castleton Miller, Queen's Coll.

MASTERS OF ARTS.

Thomas Nayler, St. John's Coll.
 Rev. M. Mayson, Christ Coll.
 Rev. George H. Hine, Sidney Coll.

LICENTIATE OF PHYSIC.

John Staunton, Caius Coll.

BACHELORS IN CIVIL LAW.

Rev. Plumpton Wilson, Trinity Hall.
 Rev. John Lloyd Luggier, Christ Coll.

BACHELOR IN PHYSIC.

Horace Cory, Caius Coll.

BACHELORS OF ARTS.

Thomas Bancroft Lutear, Jesus Coll.
 Hompesch Massingherd, Downing Coll.
 George Dunnage, Downing Coll.

The following is a copy of Sir John Richardson's determination relative to the mode of election to certain Professorships in the University:

To the Vice-Chancellor of the University of Cambridge.

SIR.—In pursuance of the letter addressed to me by the Chancellor, Masters,

and Scholars of the University of Cambridge in Senate assembled, sealed with their common seal, and bearing date the twenty-second day of December one thousand eight hundred and twenty-five, [wherein, after reciting that a difference of opinion had arisen in their body respecting the election of the Professors of Mineralogy, Botany, and Anatomy, they requested me to determine, after having heard Counsel, the manner in which these Professors should in future be elected,] I have accepted the reference thereby made to me, and have been attended by Mr. Alderson and Mr. Amos, the Counsel of the several parties, and have heard such arguments, and perused and examined such papers and evidences, as they thought proper to lay before me respecting the matters in difference; and now having maturely considered the same, I request you to make known to the Chancellor, Masters, and Scholars, this my opinion and determination on the premises, that is to say:

First, I am of opinion, and so determine, that although the University has, from time to time, appointed several Professors of Anatomy, Botany, and Mineralogy, and in several instances has in so doing apparently assumed that such offices continued to exist after the death of the last Professor, yet, in fact, whatever has been hitherto done on each and all of these occasions has amounted to no more than to temporary provisions, each made for the particular appointment at that time contemplated, and which had not the effect of binding the University to continue the office, or to appoint another Professor after the next vacancy; consequently, that the University has not yet founded or established any permanent Professorship, either of Anatomy, Botany, or Mineralogy; and that no such permanent offices do at this time exist:

Secondly, I am of opinion, and so determine, that either strangers with the previous or subsequent consent of the University, or the University itself, by Grace or By-law, may, ad eruditionis amplificationem, found and establish permanent Professorships in Anatomy, Botany, or Mineralogy, or in any other branch of science or liberal

learning, and may, by the terms of the foundation, prescribe any reasonable mode of election which they may deem most proper; and that, by so doing they would not infringe the Statutes of the University made in the twelfth year of the reign of Queen Elizabeth:

Thirdly, I am of opinion, and so determine, that if the University, or any stranger, should found any new Professorship, and should not, by the terms of the foundation, provide any particular mode of election, the case would then fall within the provisions of the fortieth chapter of those Statutes, [that "De nominatione et electione Lectorum et aliorum officiariorum,"] and that the elections must be made in conformity therewith, according to the mode prescribed by the thirty-fourth chapter of the same Statutes [that "De electione Pro-Cancellarii:"]

Fourthly, I am of opinion, and so determine, that the words "a vobis eligatur," or other equivalent words, used in a Grace submitted to the Senate, are not sufficient to prescribe any particular mode of election; such words being, in my judgment, equally satisfied by an election made with, or without, previous nomination; which election is, in neither case, made by the Senate assembled in houses, but by the Members of the Senate voting individually; and, therefore, that in cases where an election is made in pursuance of a Grace so worded, and where no particular mode of election is otherwise prescribed, the mode of election must be governed by the fortieth chapter of the Statutes before cited:

In witness whereof, I have hereunto set my hand this first day of December, one thousand eight hundred and twenty-seven.

(Signed) JOHN RICHARDSON.

RUGBY SCHOOL.

At a meeting of the Trustees of Rugby School, held on the 17th of December last, the Rev. Thomas Arnold, M. A., late Fellow of Oriel College, Oxford, was elected to succeed to the Head Mastership upon the resignation of the Rev. Dr. Wooll, who will retire in July next.

NOTICES TO CORRESPONDENTS.

A Review of Mr. Oliviant's Sermon, together with some account of St. David's College, is postponed. "A Churchman" is thanked, but we do not think it necessary to insert his letter. We shall perhaps avail ourselves of the hint of "A Constant Reader at Lichfield." We regret the communication of "Lloyd W." cannot be inserted. We shall, if possible, notice the excellent address of the Committee for the Deanery of Ackley, in aid of S. P. G. We postpone articles on Natural Religion, and the Literature and Religion of the Persians. "Philologicus," and "B. Clericus," have been received.